

THE ACADEMY.

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The NEXT ANNUAL GENERAL MEETING will be held at ABERDEEN, commencing on WEDNESDAY, SEPTEMBER 9th.

President-Elect—
The Right Hon. Sir LYON PLAYFAIR, K.C.B., M.P., Ph.D., LL.D., F.R.S., and F.C.S.

NOTICE TO CONTRIBUTORS OF MEMOIRS.—Authors are reminded that, under an arrangement dating from 1871, the acceptance of Memoirs, and the days on which they are to be read, are now, as far as possible, determined by Organizing Committees for the several sections before the beginning of the Meeting. It has therefore become necessary, in order to give an opportunity to the Committees of doing justice to the several Communications, that each Author should prepare an Abstract of his Memoir, of a length suitable for insertion in the published Transactions of the Association, and the Council request that he will send it, together with the original Memoir, by book-post, on or before AUGUST 12th, addressed thus:—"GENERAL SECRETARIES, British Association, 22, Albemarle-street, London, W. For Section . . ." Authors who comply with this request, and whose Papers are accepted, will be furnished before the Meeting with printed copies of their Reports and Abstracts. If it should be inconvenient to the Author that his Paper should be read on any particular day, he is requested to send information thereof to the Secretaries in a separate note.

Reports on the Progress of Science and of Researches entrusted to individuals or Committees must be forwarded to the Secretaries, for presentation to the Organizing Committees, accompanied by a statement whether the Author will be present at the Annual Meeting.
No Report, Paper, or Abstract can be inserted in the Report of the Association unless it is in the hands of the Secretary before the conclusion of the Meeting.
T. G. BOWEN, Secretary.

ST. THOMAS'S HOSPITAL MEDICAL SCHOOL, ALBERT EMBANKMENT, LONDON, S.E.

The WINTER SESSION of 1885-6 will commence on OCTOBER 1st, when an INTRODUCTORY ADDRESS will be delivered by A. O. MACKELLAR, Esq., M.Ch., at 3 P.M.
TWO ENTRANCE SCIENCE SCHOLARSHIPS, of £100 and £60 respectively, open to all First-Year Students, will be OFFERED for COMPETITION. The Examination will be held on the 5th, 6th, and 7th of OCTOBER, and the Subjects will be Chemistry and Physics, with either Botany or Zoology, at the option of Candidates.
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The appointments will be made, not on the results of examination, but on evidence of ability to prosecute some special study or research.
Applications must be sent to the REGISTRAR on or before the 25th SEPTEMBER.
A fuller statement of the conditions of the Fellowships will be forwarded on application.
HENRY WM. HOLDER, M.A., Registrar.

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The SESSION in DEPARTMENTS I., II., and IV. will commence on the 6th, and in III. on the 15th, of OCTOBER.
V. EVENING CLASSES.
The SESSION in DEPARTMENTS I., II., and IV. will commence on the 6th, and in III. on the 15th, and in V. on the 13th of OCTOBER.
Prospectuses of the several Departments, and of Entrance Examinations and Scholarships (14 in number, and varying in value from £12 to £100 per annum) may be obtained at Mr. COHEN'S, Piccadilly, Manchester, and they will be forwarded from the College on application.
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THE OWENS COLLEGE, MANCHESTER

Professor Ganges being about to commence practice as a Physician in South of England, the CHAIR of PHYSIOLOGY will shortly be VACANT. A detailed statement of the terms and conditions of the office will be ready about the end of September, and may then be obtained from Dr. GREENWOOD, the Principal of the College.
HENRY WM. HOLDER, Registrar.

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G. H. WALLIS, Director and Curator.
Nottingham Castle, June, 1885.

UNIVERSITY of GLASGOW.

SESSION 1885-86.

The WINTER MEDICAL SESSION will be opened with an INTRODUCTORY ADDRESS by Professor BOWEN, M.A., on TUESDAY, the 27th OCTOBER, 1885.
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LITERATURE.

York Plays: The Plays performed by the Crafts or Mysteries of York on the day of Corpus Christi, now first printed from the unique MS. in the library of Lord Ashburnham. Edited, with Introduction and Glossary, by Lucy Toulmin Smith. (Oxford: Clarendon Press.)

MEDIAEVAL York was a pious and play-loving city. Its gild of the Lord's Prayer, numbering over one hundred members, was specially concerned with the presentation of the play of the Lord's Prayer, in which "all manner of vices and sins were held up to scorn and the virtues were held up to praise." Every tenth year about Lammas-tide was enacted the Creed Play; and annually, at midsummer, St. George was duly honoured with play and procession. Churchmen of the Reformation, if they did not wholly condemn the old religious drama, desired at least to revise and amend it in accordance with Protestant doctrine and Protestant feeling. The play of our Lord's Prayer, handed over in MS. to Archbishop Grindal in 1572, and the Creed Play, lent in MS. to Dean Hutton in 1568, were, perhaps, displeasing to those dignitaries; certainly the MSS. disappeared and were heard of no more. Happier in its history was the MS. of the York Corpus Christi Plays—the most complete collection of its kind in our language. Some attempts, indeed, were made in Reformation days to amend the text; as late as 1580 the plays were presented; after that date—the regular Elizabethan drama now causing them to appear rude and old-fashioned—they were discontinued, but the MS. was preserved, and having been purchased a century ago by Horace Walpole for a guinea, and sold at a later date for three hundred times that sum, it passed into Lord Ashburnham's hands, and has now the good fortune to find an editor—painstaking, conscientious, and well-informed—in Miss Toulmin Smith.

The writer who transcribed the York Plays in this unique MS. probably made his copy about 1430 or 1440, but the date of their composition was nearly a hundred years earlier. Chaucer had not yet lamented the Duchess Blanche, nor had Langland dreamed his dream of Piers the Plowman; but the *Cursor Mundi* had been written. In Miss Toulmin Smith's opinion there is a certain kinship between these York Mystery Plays and portions—in spirit almost dramatic—of the *Cursor*. Lenten time having come, and the hardships of winter being now past, the crafts would bethink them of the gaudy day when the city was to become an open theatre, and would select their best qualified amateurs to be examined before the mayor, who, in this duty of examination had the assistance

of the most discreet and cunning players of the city. One would like to have been by while some predecessor of Bottom the weaver was undergoing a trial of his powers; how fitted he was for the part of Adam, being a sweet-faced man, a proper man, as one shall see in a summer's day; yet his chief humour was for Herod and the tyrant's vein, unless, indeed, the part of our Blessed Lady would not better suit his monstrous little voice. The fact, however, that Bottom was a weaver would, in large measure, determine the part in which he must achieve distinction, for each craft held together, and had its proper play in the great collective drama—a play sometimes connected, as it were, by a natural affinity with the craft which presented it. Thus Noah, builder of the ark, could not aptly wield the saw and mallet were he, when off the stage, fine-drawing as a tailor or deft only in the barber's art; rather let Noah be indeed a well-thewed shipwright, who, instructed by Deus, can, in spite of his five hundred years, square a board, join it to its fellow, and clinch it "with nayles that are both noble and newe." Or later, when, after the oft-repeated, ever-popular matrimonial quarrel with Dame Noah, he has entered the ark and is casting the lead, let the part be played by the worthiest man of the Fishers and Mariners' Gild. Who, again, so fit to represent the gift-bearing kings, yielding homage to the royal babe in Bethlehem, as members of the Gild of Goldsmiths? Gold and incense and myrrh surely become such hands as theirs better than the hands of butchers or fullers or tile-thatchers.

On the eve of the Corpus Christi festival banners displaying the city arms were placed at the appointed stations where each play in turn was to be presented; and early next morning, between four and five o'clock, the pageants had been wheeled out of the pageant-houses into the streets, and the players were ready in their places. To avoid the risk of strife in crowded streets and consequent interruption of the play, no man on Corpus Christi day was permitted to go armed in the city "with swerdes ne with Carlill-axes," saving knights and squires of worship that have swords borne after them. And so in the early summer morning would begin the series of nearly fifty short religious pieces, the rendering of which must have occupied a great part of the day.

The York Mystery Plays represent a period when the sacred drama had in large measure passed into the hands of laymen. The unknown author, however, may have belonged, as Miss Toulmin Smith conjectures, to one of the Yorkshire religious houses, the careful concordance of the several Gospel narratives, as shown in the plays, proving at least that he was well-versed in the Holy Scriptures. Some critics of our early religious drama, desiring to present their subject in a popular form, have given undue prominence to the humorous element which occasionally appears. It is true that in some collections the humorous element occupies a larger place than in these York Plays. But in the main the intention was serious, the treatment reverential, and the comedy of the sacred story was introduced in harmless places as a needful relief from the gravity of the action, and the ethical or spiritual character of the

persons. No citizen of York, no youth or maid could witness a performance of these Corpus Christi plays without becoming acquainted with a large body of Scriptural history, told in the main clearly, vividly, and faithfully—told often movingly and with touches of grace, sweetness, or pathos, while the devout mythology and the occasional outbreaks of honest mirth were, for well-disposed folks, very simple and harmless. We need not feel surprised on learning from a sermon of the fourteenth century directed against miracle plays that men and women wept at the sights they saw; and if they passed from tears to laughter were they the worse for their wholesome merriment? From the entire representation, beginning with the Creation and the Fall of Lucifer, closing with the Day of Judgment, there must have emerged a sense of a certain unity in the history of the world and of the human race, far from scientific indeed, but not without its value as informing the life of mankind with a spiritual meaning and moral dignity. But the best gift of the mystery plays was the gift of simple and sweet humanities. "Virgo Israel germinabit sicut lilium"; and here as a lily the maiden Mary stood in the sight of toiling English men and women, the ideal of maiden, wife and mother. The loyal old man Joseph, when he fears that Mary has played him false, thinks to steal away into the woods and leave her, yet not without a pang lest the wild beasts should slay one so meek and mild; nay, he will speak with her once more, and lo! she sits at her book praying for him and us and all that have need of aught. No man has ever touched "that berde [lady] so bright"! And when, unsatisfied by her gracious answer to his question, "Whose is the unborn child?"

"Yours, sir, and the king's of bliss,"

Joseph is still sorrowful, Mary turns to God, praying that this fatherly friend and husband may be comforted:

"Now great God of his might,
That all may dress and dight,
Meekly to thee I bow,
Rew on [pity] this wery [troubled] wight
That in his heart might light
The truth to ken and trow."

Whereupon the angel Gabriel appears waking Joseph from his troubled sleep, that he may reveal to him the mystery of the incarnate God. By and by the babe is born, old father Joseph standing unaware outside the manger in a cruel December frost. A sudden light shines forth through the ruinous shed, and Joseph enters:

"Mary. Ye are welcome, sir.

Jos. Say, Mary daughter, what cheer with thee?

Mary. Right good, Joseph, as has been aye.

Jos. O Mary! what sweet thing is that on thy knee?

Mary. It is my son, the sooth to say,
That is so good."

And Joseph kneels to worship this "blessed flower" on Mary's lap. Between two beasts, who are fain to keep him warm with their odorous breath, the babe is laid; and Mary will "happe" her own dear child

"With such clothes as we have here."

Presently enter the shepherds, simple knaves, who bring the small "sweet swain" their rustic gifts—a brooch with a bell of tin, two

cobnuts on a ribbon, a horn-spoon that will hold forty peas. These scenes of the infancy of Jesus have many such pretty incidents and touches of exquisite feeling, until the tone changes when Herod steps on the stage, uttering his wrath in verse strongly reinforced with alliteration, and desperately plotting the destruction of the innocents. The plays of the trial, tormenting, and crucifixion of Jesus offend our modern feeling by their cruel realism, much as do certain early German paintings, in which the truculent glee of the rabble and the soldiery in the sufferings of the divine victim are dwelt on to the loss of higher elements in the story of the martyrdom and victory on Calvary. And here it is worth recording, as a fortunate piece of retributive justice, that the squire who lets "Calvary locus" to Pilate for the thirty pence which Judas had cast down, is cheated of his title-deeds by Sir Kayphas and Sir Pilate, loses his land, and retires mourning and consigning the rogues, Jewish and Paynim, to the fiend. Yet Pilate, as the editor notes, is on the whole dealt with in a lenient spirit; it is Annas and Caiaphas who are eagerly vindictive and merciless in their pursuit of Jesus. In the old cathedral city the religion and nationality represented by Isaac of York were not conceived in a spirit of admiring gratitude and generosity.

Students of early English literature and of English religious life will find much to reward their study in this remarkable volume, with its eight-and-forty dramatic pieces and its introduction, so well planned and so admirably executed. The large variety of metres exhibited in the plays is especially to be noted; nor must we omit to mention the play-music, set by Mr. W. H. Cummings in modern notation, a feature of this collection which is all but unique. Three English songs in one of the Coventry Plays are the only other surviving examples of the music of our mediæval religious drama.

EDWARD DOWDEN.

The Rescue of Greely. By Commander W. S. Schley and Prof. J. R. Soley. (Sampson Low.)

THE official account of the three expeditions for the relief of the United States International Circumpolar Expedition under Lieut. Greely forms a chapter which, at least so far as the first two voyages are concerned, has no parallel in the history of Arctic enterprise. The story of these voyages reveals a combination of blunders which, but for its tragical consequences, would be a veritable Arctic comedy of errors. With regard to this part of the book, the authors expressly state that their aim has been "to describe the events simply as they occurred, and studiously to avoid all criticism of those who took part in them"; and, indeed, the facts speak so plainly for themselves that comment would be almost superfluous. The third expedition forms a striking contrast to the deplorable failures which rendered it necessary; and though it was too late in the field to do more than save from total extinction the unfortunate party it was sent to rescue, it could not well be outdone for perseverance, good judgment, and courage. The Lady Franklin Bay Expedition itself is only briefly touched upon, for the

simple reason that its commander is the only really competent historian of the achievements and sufferings of himself and his followers, and until his official narrative is published we must be content with accounts which are necessarily more or less defective upon certain important points. Meanwhile it is evident that he performed the greatest amount of scientific work possible with the means at his disposal, and that he made good his retreat from depôt to depôt without losing a single man until he arrived at Cape Sabine, where he confidently expected to find ample supplies, and to be within easy reach of a relief party. The causes which led to the miscarriage of the promised succour are fully set forth in the volume before us, which furnishes by far the most impartial and trustworthy account yet published of an episode even more painful in some of its details than De Long's disaster in the *Lena Delta*.

It will be remembered that Lieut. Greely's expedition was conveyed to Lady Franklin Bay by the steam whaler *Proteus* in August, 1881. Its object was not only to take regular observations in accordance with the plan of the International Polar Committee, but to work generally "in the interests of exploration and discovery." It was arranged that a vessel should visit the permanent station in 1882 and 1883, if possible, and that in any case depôts should be left at various points specified. If not visited in 1882, Lieut. Greely was ordered to abandon his station "not later than September 1, 1883," and to retreat southward by boat. The passage north was the most remarkable on record; and this unfortunately created the false impression that the difficulties of the voyage had been exaggerated, and that the station could not only be reached easily, but that it could be reached without danger. In 1882, however, the ice was in such force in Smith Sound that the relief ship *Neptune* could not get within 100 miles of Lady Franklin Bay, and after landing two depôts, each containing 250 rations, or ten days' supply, for Lieut. Greely's party of twenty-five men, she carefully brought back the remainder of the stores to St. John's. The unsuccessful attempt of the *Neptune* was followed in 1883 by the double failure of the *Proteus* and the *Yantic*. The *Proteus* reached 78° 52' N. lat., a few miles north and west of Cape Sabine, and was there crushed by the ice, owing to unskillful handling, nearly the whole of her stores being sunk or plundered by her crew; while the *Yantic*, after playing a game of cross purposes with the retreating boats of the *Proteus* until the summer was at an end, returned to St. John's without making the slightest attempt to retrieve the disaster which had already occurred, or landing a single ration from her abundant store of provisions. The net results of these bountifully supplied expeditions were summed up by the subsequent Court of Inquiry in the pithy statement that "from July, 1882, to August, 1883, not less than 50,000 rations were taken in the steamers *Neptune*, *Yantic*, and *Proteus*, up to or beyond Littleton Island, and of that number only about 1,000 were left in that vicinity, the remainder being returned to the United States or sunk with the *Proteus*." It is true that the instructions given to the commanders are

open to criticism, but they need not have been so rigidly adhered to; and if only a little independent discretion had been shown "it would have been a most happy occurrence." Had supplies been left at Littleton Island by any of the ships mentioned, a relief party could have remained there after the loss of the *Proteus*, as Greely had requested; and, in any case, the *Yantic* might have landed a party of volunteers from her own crew. Cape Sabine and Littleton Island were unquestionably the key to the situation, and had either been properly provisioned there is no reason why any member of Greely's party should have perished. When the fatal news of the second failure was received on September 14, 1883, "there was a general outburst of indignation." It gradually dawned upon the public that it was almost a certainty that Lieut. Greely was then on his way south, and that he was destined shortly to arrive at Littleton Island with little food, and with no possibility of retracing his steps, only to find that the Government had failed to carry out its pledge, and that he and his command were doomed to starvation and death. Measures were, however, immediately taken to avert the catastrophe, if it was still possible to do so; but it was finally decided that an expedition at that time of year would only lead to fresh disaster, and the information gained by the expedition of 1884 "proves beyond a doubt that this conclusion was right."

The expedition which was so fortunate as to rescue the survivors consisted of the steam whalers *Bear* and *Thetis*, and Her Majesty's ship *Alert*, which was presented to the United States Government for the purpose as an act of international sympathy and goodwill. The despatch and conduct of this expedition was thoroughly creditable to all concerned, and the highest determination and skill were required to force the vessel through the formidable ice difficulties which were encountered in Melville Bay and Smith Sound. Lieut. Greely's last camp was found on June 22, on a small neck of land about midway between Cape Sabine and Cocked Hat Island.

"It is not easy to give an idea of the desolate and horrible aspect of this bleak and barren spot, as it looked to those who reached it on that memorable Sunday in June 1884. In front lay the sea with its ice-pack stretching away to the northward, and at the back the glaciers and rocky precipices of the mountains. On one side was the slope with its rude graves, and on the other the deserted and roofless hut, with the ice-foot below it; while between them was the wrecked tent, in which lay the remnant of the expedition, half dead with cold, and hunger, and distress."

Lieut. Colwell cut a slit in the tent cover and looked in.

"It was a sight of horror. On one side, close to the opening, with his head towards the outside, lay what was apparently a dead man. His jaw had dropped, his eyes were open, but fixed and glassy, his limbs were motionless. On the opposite side was a poor fellow, alive to be sure, but without hands or feet, and with a spoon tied to the stump of his right arm. Two others, seated on the ground, in the middle, had just got down a rubber bottle that hung on the tent-pole, and were pouring from it into a tin can. Directly opposite, on his hands and knees, was a dark man with a long matted beard, in a dirty and tattered dressing-gown,

with a little red skull cap on his head, and brilliant, staring eyes. As Colwell appeared he raised himself a little, and put on a pair of eye-glasses. 'Who are you?' asked Colwell. The man made no answer, staring at him vacantly. 'Who are you?' again. One of the men spoke up: 'That's the Major—Major Greely.' Colwell crawled in and took him by the hand, saying to him, 'Greely, is this you?' 'Yes,' said Greely, in a faint, broken voice, hesitating and shuffling with his words, 'Yes—seven of us left—here we are—dying—like men. Did what I came to do—beat the best record.' Then he fell back exhausted."

How very nearly too late the rescue party were is further shown by the fact that there was

"no food left in the tent but two or three cans of a thin, repulsive-looking jelly, made by boiling strips cut from the sealskin clothing. The bottle on the tent-pole still held a few teaspoonfuls of brandy, but it was their last, and they were sharing it as Colwell entered. It was evident that most of them had not long to live."

For full details of the work accomplished by the unfortunate expedition we must await the publication of the records; but it is evident from the outline already published that, apart from the international observations, its geographical results were very considerable, and it also claims to have beaten Markham's farthest by about four miles. Besides all this, it has furnished an additional proof of the impracticability of reaching the Pole by way of Smith Sound, and materially strengthened the arguments in favour of the Franz Josef Land route. The price paid for these results has no doubt tended to discourage Arctic enterprise in the United States for the time being, but the impression would not be likely to endure, even if the authors of this volume had not so clearly shown that the disaster which occurred was solely due to preventable causes. Up to a certain point the enterprise was a brilliant success, but the extraordinary mismanagement of the first two relief expeditions was fatal. It is hardly fair to expect a "private in general service" (p. 39), or even a "young officer of cavalry" (p. 73) to be accomplished Arctic navigators; and the Secretary of War seems to have recognised this when he returned the plan for the second voyage with the endorsement that "it seems that it would be much more desirable to endeavour to procure from the navy the persons who are needed for this relief party" (p. 49). Even in the case of Greely's expedition, which was to remain at a permanent station making observations and explorations from its base, either on land or land ice, the lack of men accustomed to boats was felt, and the survivors stated that "if they had had one or two seamen their chances would have been better, and the result might have been different" (p. 109). But apart from the constitution of the relief parties, there is a tale of blunders far too long and too involved to bear compression. Those, however, who care to follow its windings, will find sufficient materials for forming a judgment on many points that have hitherto been obscure. The whole subject is treated with admirable tact and impartiality, and the narrative is well told and deeply interesting. The illustrations are from the photographs of the relief expedition, and there are several

useful maps. An index is the only thing wanting to complete a book which will be as interesting to general readers as it is valuable to Arctic geographers.

GEORGE T. TEMPLE.

Malthus and his Work. By James Bonar. (Macmillan.)

It was time that some one should state the truth about Malthus and his work. Perhaps there is little hope of turning the tide of feeling which has set against him, seeing that few of those who malign him have ever read a page of his works; but when the audacious and ignorant caricature which the author of *Progress and Poverty* puts forward as an exposition and criticism of the *Essay on Population* not merely is treated with serious attention, but is singled out for special admiration, one feels that the attempt is worth making. It is not only the reputation of Malthus which has suffered, though that is something; there is a constant danger of forgetting the truths which he established. His principle of population has at one time been put aside as a truism, and at another time been attacked as an insult to the Creator. Malthus himself has come to be regarded as a monster in human form, who thought vice and misery deserving of encouragement, and who was half suspected of sympathising with infanticide. And even by sober minds he has been treated as a man of one idea, which he rode to death. There is a satisfaction in turning, with Mr. Bonar's aid, from his later critics to see in what light he was held by his chief contemporaries. Godwin, before controversy had blunted his admiration, said that Malthus had "made as unquestionable an addition to the theory of political economy as any writer for a century past." Ricardo, who accepted the theory of population, never claimed to have discovered the theory of rent; he professed merely to follow in the footsteps of Sir Benjamin West and of Malthus, who, working independently, and publishing their tracts in the same year (1815), were the first to trace out its nature and causes. And from Macintosh comes this graceful two-fold compliment: "I have known Adam Smith slightly, Ricardo well, Malthus intimately. Is it not something to say for a science that its three great masters were about the three best men I ever knew?"

Malthus, the economist, deserves a higher place than he generally receives, but it is as a practical reformer that he is most worthy of remembrance. The consequences of his teaching were fully appreciated in his own day, when the administration of the poor law was bidding fair to sap the strength of the people and to ruin the country. Pauperism was steadily increasing. The morals of the people were steadily deteriorating. Almost every incentive to prudence was removed, for the industrious and independent labourer could look forward to no better future than the idle and careless. It was in struggling against this iniquity that Malthus spent his life, and it was due to him more than to any other man that its causes were at length understood. Though other hands carried it out, the Poor Law Amendment Act of 1834 was his work. "Without the discussions raised by the *Essay on Population*,"

says Mr. Bonar, speaking of the principles of that Act,

"it is very doubtful if public opinion would have been so far advanced in 1834 as to make a Bill, drawn on such lines, at all likely to pass into law. The abolition of outdoor relief to the able-bodied was nothing short of a revolution. It had needed a lifetime of economical doctrine, reproof, and correction to convince our public men, and to some extent the nation, that the way of rigour was at once the way of justice, of mercy, and of self-interest."

Though, as far as we recollect, his name is not mentioned in it, the Report of the Poor Law Commissioners in 1834 is the most convincing testimony to the truth of his teaching. When we contrast its recommendations with Pitt's opinion that relief should be a matter of right and honour instead of a ground for opprobrium and contempt, we can measure the extent of the change which was due in great part to the *Essay on Population*. Of course Malthus had not fought single-handed. In contending that the poor should be left to take care of themselves, he was offering the most comfortable of doctrines to the well-to-do. But the selfish assistance that he received on this account can easily be exaggerated. If belief in individualism was growing, there was growing alongside of it a conviction that the weak and helpless were fit objects of state protection. The strengthening of opinion in favour of the Factory Acts was a real obstacle to reform of the Poor Law. Malthus himself would have gone even further than the Commissioners. His proposal was not merely the reform, but the abolition of the poor laws, to be accomplished so gradually as not to affect any individuals then living or born within the next two years; though in one of his last chapters his rigour breaks down, and he admits there would be no harm in making an allowance for every child above the number of six, "not with a view of rewarding a man for his large family, but merely of relieving him from a species of distress which it would be unreasonable in us to expect that he should calculate upon." People will always differ emotionally as to the degree to which the principle of individual responsibility should be carried. But no one can question the magnitude of the service which Malthus rendered during the most terrible period in the social history of England, when he spent his life in driving the principle home to men's minds. And his reward has been that pamphleteers dismiss him contemptuously and unread, as the author of a foolish theory that while food increases by arithmetical, population increases by geometrical, progression. The most practical and careful economist of his time, who never moved a step save by the light of experience, who merely in the extent of his information was equalled by none of his contemporaries, is condemned to bear the reputation of a crude theorist. Yet the danger of which he gave warning is present even now. His lessons having been unlearned, we are preparing to undo his work. If politicians would but read his *Essay*, or the Poor Law Report of 1834, which is its outcome, we should hear no more of the baneful and retrograde proposal to place the family which receives medical relief in as good a position as the family which does not receive it.

Mr. Bonar's work is thus a timely contribution to the discussion of social questions. He summarises the work of Malthus, follows him through the various controversies in which he took part, criticises his critics, and concludes with the briefest of biographies. To summarise and recast the ideas of another mind is generally an unsatisfactory mode of teaching, but Mr. Bonar was probably right in thinking that there is no other way of making Malthus known. If the *Essay on Population* is little read and greatly maligned, the blame rests partly with the author. As his materials accumulated he constantly modified his opinions, or saw the need of stating them afresh; and, growing more and more careless in style, he made the changes almost mechanically in each successive edition. "This gives the *Essay on Population*," says Mr. Bonar,

"a unique character among economical writings. It leads the author to interpret his thoughts to us from many various points of view, leaving us, unhappily, often in doubt whether an alteration of language is or is not an alteration of thought. Malthus adds to the difficulty by omitting and inserting instead of rewriting in full. His chapters cease to be old without becoming new."

Rewriting would have been only a partial remedy. In dealing with such a subject, where at every turn some qualification must be made, or some apparent exception explained, perfect clearness of statement could be attained only by misrepresenting the truth, or by means of a literary power which Malthus, even in his early days, did not possess. He preferred the bare truth, and almost of set purpose put aside considerations of style. Mr. Bonar's aim has been to condense, to rearrange, and to illustrate by means of recent facts and the views of other economists. Of his elaborate essay there is little to be said save in terms of praise. He has not, indeed, overcome the difficulty to which Malthus yielded. The vital principles on which Malthus insisted could have been stated, we believe, in a more vivid manner; the essential parts of his teaching, about which when understood there can be no controversy, could have been more plainly separated from such as still offer a field for discussion; and the book would have gained much thereby. The chapter, also, on the critics of Malthus might have been made more complete. We should have expected, for instance, some reference to Sadler's charges of inaccuracy and dishonesty in the use of statistics. But one is inclined rather to dwell on the merits of the book. In every chapter it shows thorough work and wide reading, while it is written with much modesty, open-mindedness, and literary skill. Occasionally we come upon expressions peculiarly happy, as when M'Culloch is described as "a writer who reached absolute truth at a very early stage of study." Mr. Bonar offers no such tempting goal to his readers; but they must know the subject well indeed if they do not learn a great deal from him.

G. P. MACDONELL.

Prehistoric America. By the Marquis de Nadaillac. Translated by N. D'Anvers. Edited by W. H. Dall. (John Murray.)

So diligently have ethnological studies been prosecuted during the last half-century in North America that materials bearing on most branches of the subject have already been accumulated in embarrassing abundance. Hence the desire that has been felt both to co-ordinate these materials and take a general survey of the work so far accomplished. M. de Nadaillac's *Amérique Préhistorique* may be accepted as at least a partial expression of this desire. It embodies a convenient summary of methods and results, combined with a critical appreciation of such conclusions as may now be regarded as fairly established. Notwithstanding the title, its scope is by no means restricted to strictly prehistoric times; it also deals summarily with the native social systems and cultures growing immediately out of the unrecorded past, such as they were found at the epoch of the discovery. Thanks to this comprehensive plan, the author is able to discuss the fundamental questions bearing on the origin both of the American races and of their respective civilisations, two subjects which in a treatise of this sort could not be conveniently treated apart. On both questions his views, expressed with the caution characteristic of the true scientific mind, are those that seem best to harmonise with all the known conditions of the problem. To the American race as a whole he assigns a vast antiquity, and to their several cultures an independent growth, a two-fold standpoint already taken up by the present writer in all his essays on the subject. Wisely distrusting the evidence of the Calaveras skull, California, and other data adduced to prove the existence of Tertiary man on the Continent, he still holds that "everything points to the conclusion that the most ancient inhabitants of America were little inferior in antiquity to the earlier inhabitants of the Old World" (p. 506).

And this is, after all, the essential point which, once established, must control all our theories regarding the whole evolution of the *homo Americanus* in his various physical, social, and linguistic relations. Admitting the diffusion of the human family throughout both hemispheres in pre-glacial or paleolithic times, we at once get for its subsequent development a starting-point sufficiently remote to account for existing divergence, but not remote enough to efface the traces of a common descent. Herein lies the solution of most problems connected with the ethnology and philology of the New World. Thus the Mongoloid features—long, lank, black hair, absence of beard, more or less yellowish complexion, salient zygomatic arches, black peaky eyes—everywhere conspicuous from the Arctic to the Antarctic waters, would be explained by the spread of the Mongol family in pleistocene times either from America westwards, or more probably from Asia eastwards, for either hypothesis might be sustained. Those who had an opportunity of seeing the Brazilian Botocudos in London two years ago, and the Nomad Lapps who have just left us, must have been surprised to notice the much greater resemblance of the former to the Mongolic type, of which the latter are nevertheless supposed to

be a direct offshoot. Since the dispersion racial changes were till quite recently due in America exclusively to differences of environment, in Europe to this cause combined with admixture of foreign elements. Hence, notwithstanding the far greater distance in time and space, the American have departed less than the European aborigines from the common Mongolic stock.

So with the American linguistic family, which had also a common starting-point, as shown by the remarkable uniformity of its peculiar polysynthetic structure, characteristic of the great bulk of languages current throughout both divisions of the Continent. But in paleolithic times human speech was still everywhere probably in its infancy. Hence the germs, which alone were held in common by the primeval Mongolic peoples of both hemispheres, have long disappeared past all hope of recovery. The wild speculations still indulged in by an obsolete school of etymologists may be brushed aside as unworthy the serious attention of scientific philology. Being far less stable than physical features, language has necessarily become far more profoundly modified during the long ages of its independent evolution in different geographical centres. Thus it happens that while most anthropologists group all mankind in three, or perhaps four, great physical divisions, themselves mere varieties of a single species, philologists reckon their linguistic divisions, each representing a true species, by the score or the hundred. In America we accordingly find a considerable number of linguistic families, most of which belong doubtless to a single morphological order, but not one of which can be brought into any specific or generic relation with those of the eastern hemisphere. The common morphological order bespeaks, like the common physical traits, a common centre of dispersion, again most probably Asiatic. The great number of specialised groups within this order argues a vast antiquity at once for the race and its speech.

Thus also are secured great time and complete isolation, the two conditions alone needed to explain the subsequent independent evolution of the various civilisations of the Mound Builders, Pueblo Indians, Aztecs, Mayas, Muiscas, Peruvians, and others in North and South America. The stray Chinese or Japanese junks fortuitously stranded on the Californian seaboard, Plato's vanished Atlantis, old Egyptian or Phœnician navigators, even the "lost tribes" themselves, and the other shadowy sources to which these cultures have been referred by distorted human ingenuity, may all be forever safely dismissed, as unnecessary and absolutely inadequate to account for the special features of the native American social systems. Take the broad fact that the paleolithic implements of the old and new world are everywhere practically identical (Virchow), while the coarse ornamentation of the pottery from the ancient kitchen middens of Georgia, Maine, Massachusetts, and other parts of the United States, no longer bears any appreciable resemblance to that of the oldest European specimens (M. de Nadaillac, p. 49). Is it not sufficiently evident from this that after the old stone age the western cultures begin to diverge at once, and are henceforth of local

development, not borrowed from those of the eastern hemisphere? The latter culminate, say, with the Egyptian Pyramids, Luxor, Babel, Nineveh, the Parthenon, the former with the Toltec Pyramids, the inscribed palaces of Palenque, the temple of the Sun at Cuzeo, the roads, canals, reservoirs, and other monuments of the Incas. Here there are points of resemblance, as between the Tiaguanaco and Stonehenge monoliths, but also overwhelming evidence of originality and profound divergence. The differences are due to independent evolution, the resemblances to the fundamental unity of all mankind. As our author well remarks:

"Between the men of the New World and those of the Old there exists no essential physical difference. The unity of the human race stands out as the great law dominating the history of humanity" (p. 516).

And again:

"From the nature of the human mind and the natural direction of its evolution follow very similar results up to a certain more or less advanced stage in all parts of the world. At that stage, wherever it may differentiate itself in the normal line of progress, begin those features which characterise a stock or race as opposed to man in general. Attention has been frequently called in the preceding pages to the similar manner in which similar needs were met, similar artistic ideas developed, and similar results attained by people in widely separated parts of the globe. That from these similarities no special homologies can be drawn, is a fundamental canon of scientific anthropology, from the neglect of which science has suffered much. That these facts testify to the fundamental unity of the human race and to the analogous processes of evolution, through which distinct communities have reached a higher plane of culture, is generally admitted; but in the absence of connecting links their significance goes no farther" (p. 525).

The work, which is well translated, is enriched with numerous illustrations, a full index, and some useful supplementary matter by the editor, Mr. W. H. Dall, a writer already distinguished by his contributions to the study of the Eskimo and North-West Pacific races.

A. H. KEANE.

The History of Norfolk. By R. H. Mason. Part IV. (Wertheimer.)

THE issue of this part brings to a completion the first volume of Mr. Mason's work. Its first forty pages are devoted to a continuation of the general history of the county from the Revolution to the present time. This is followed by a list of the lords-lieutenant, to which reference will be made below, and of the sheriffs of the county. For this latter, Mr. Mason has evidently availed himself of the reports of the deputy-keeper of the records, which have placed within the reach of county historians far more accurate lists of early sheriffs than they could construct for themselves. The next section deals with the ecclesiastical history from the Revolution to our own days, and comprises the lives of the successive bishops, with lists of the works published by each, and not a few entertaining anecdotes. To this section there are appended lists of the deans and chancellors, and of the archdeacons of Norwich, Norfolk, Sudbury and Suffolk.

In dealing with "Roman Catholicism in

Norfolk since the Reformation," Mr. Mason has had at his disposal a great mass of accessible material, and has given us an interesting account of the fortunes and fate of those who clung, in the days of Queen Elizabeth, to their "obstynat papystrie" and "baddness of belyffe." Historical students will be grateful to him for printing, from local records and from the state papers, some valuable documents relating to Norfolk recusants in 1585-6. Here again we see how the labours of a generation have made it possible, and indeed needful, to re-write our local as well as our national history.

"The rise and progress of Nonconformity in Norfolk" is told in a fashion which would appear meagre to those acquainted with such a work as Mr. Urwick's on the far smaller county of Hertfordshire, but is not without its merits as a sketch of a subject which requires, to kindle its story into life, not only the knowledge of a specialist, but also the enthusiasm of a partisan.

With this section Mr. Mason completes his special portion of the volume; Dr. Raven contributes the interesting essay on "The Church Bells of Norfolk," which contains some excellent engravings; and Mr. E. A. Tillett an admirable paper on "Norfolk Tokens," of which no less than 325 are enumerated in the seventeenth-century series, and more than a hundred in those of the eighteenth and nineteenth. The annotations to this paper are most painstaking, and make it a model for others of this class. A list of peculiar Norfolk tenures brings the volume to a close, and shows signs of original research. It might be wished that in recording the Butlership tenure at Buckenham and at Wymondham Mr. Mason had called attention to their rival claims, and given his opinion on this vexed question. An Appendix of some seventy pages deals with the natural history of the county, and contains careful lists, by various contributors, of its birds, lepidoptera, plants, &c.

Mr. Mason's work continues to present the same singular contrast as at first. In dealing, for instance, with the lords-lieutenant (or, as Mr. Mason terms them, "lords-lieutenants"), he undertakes to give us some "facts" on the origin of an office, on which he tells us "there has been but little authentic information hitherto published." We accordingly learn from him that these officers "were formerly known by the name of *Heretogs*" [*sic*], that Lord Morley was probably "Lord-Lieutenant of Norfolk . . . under Edward III.," but that the office is first to be definitely traced in "a commission *de arraiaione et capitaneis* [*sic*] *generalis contra Frances*," issued in 1545, for which peculiar phrase we are referred to "Ryder [*sic*] Foedera." This commission, as a matter of fact, was issued not only as here implied, to the Dukes of Norfolk and Suffolk, but to Lord Russell as well. It referred to the van, the battle, and the rear of the army to be raised for the French campaign, and cannot be held to represent in any way the appointment for defensive purposes of an officer to a single shire. Nor is Mr. Mason more happy in his allusion to the origin of the high sheriff. We learn from him that even before the conquest, "the sheriff in the circuit he made twice yearly, for the administration of

justice, was accompanied by four freeholders, the bishop of the district, and the earl and barons"—truly, a somewhat motley crew!

In short, what this work requires is careful revision by some qualified hand, so that its many excellencies may not be detracted from by singular and unnecessary defects. Mr. Mason should really have avoided such expressions as "The first stone was laid on the 15th August 1817, by the Hon. Col. Wodehouse, and was completed in 1819" (p. 487), or "During his year of office the Sheriff takes precedence in the county of all peers or other dignities [*sic*], except the lord-lieutenant" (p. 531)—a point, by the way, which is surely not beyond dispute. Such a misprint as "Willelmus de Noravilla" [*sic*] also speaks of want of care, as does the discovery under "Loyal Addresses" of paragraphs on such miscellaneous subjects as small-pox, income-tax, agricultural children, and the unpunctuality of a high sheriff. If Mr. Mason, undeterred by the fate of his "revised" Howard pedigree, will but call into council one of the many friends who have helped him so well, and who may be qualified to undertake the task, the remaining volumes of his work, which deals with the parochial history, may be preserved from such blemishes as those alluded to, and may yet secure for him the credit that his industry undoubtedly deserves.

J. H. ROUND.

Le Père Goriot. Par Honoré de Balzac. (Paris: Quantin.)

BALZAC has, until lately, been obliged to be read almost wholly in the "cheap and nasty" form in which it has pleased the eminent publisher to issue him; like the merely scrofulous French novelist, he has been read too much "on grey paper, in blunt type." But there are signs of improvement; and not only comparative success, but real perfection has been attained in the issue of one of his principal works by M. Quantin, within the last few weeks. The edition of *Le Père Goriot* of which we speak forms the third in the series of "chefs d'œuvre de contemporaine fiction" which M. Quantin is engaged upon. Flaubert's *Madame Bovary* was the first; Octave Feuillet's more superficial study, *Monsieur de Camors*, was the second. We have not seen the *Madame Bovary*; but *Monsieur de Camors* is in every way less satisfactory than *Le Père Goriot*, for, in the first place, it was not so well worth doing, and, in the second, it is not so well done. But M. Quantin's issue of *Le Père Goriot* is a model of what the *édition de luxe* of a great novel ought to be. It is printed in exquisite characters ("du plus pur Didot," we are told) in a volume not too bulky to be held with convenience; it has a simple tasteful cover—which the careful owner will, of course, send to the binder with the rest of the book; it is printed on a "papier vélin blanc," bearing the water-mark of Rives, and specially made in that central quarter of Paris known as "le Marais"; and, furthermore, it is, as we shall proceed to explain, admirably illustrated. The illustrations consist of ten delicately wrought etchings, in which M. Abot has excellently rendered the intentions of the young artist, M. Lynch, to whom the inventions are due. M. Lynch is a suffi-

ciently exact draughtsman, and a seeker after correctness in costume—the last-named qualification is an essential in an illustrator of Balzac, the action of whose novels takes places generally between 1815 and 1835, chiefly in the fifteen years of the Bourbon "Restoration." But M. Lynch, in this admirable edition of Balzac's melancholy masterpiece, has shown himself possessed of something even better than accuracy—he has shown himself possessed of imagination. He has understood with completeness what the novelist intended, and so far as possible he has realised the physiognomy of the various characters. It would be saying too much to say that he has done so altogether. We cannot honestly declare ourselves wholly at one with M. Uzanne on this point, for we hold that in the *table d'hôte* of M^{me}. Vauquez the figure of Rastignac is but inadequately expressed. Still, on the whole, the expression is excellent; and Goriot himself—the central figure of the book—is well followed up and well comprehended, from the first illustration to the last. The almost comic element in that inwardly solitary and sordid life is expressed in the head of Goriot stooping over his soup at the boarding-house *table d'hôte*; and absolute tragedy is reached in the final scene, in which, stretched on his mean bed, the old man's hand falls lifeless over the coverlid, and the finely-dressed daughter, who has been to him as Goneril or Regan, faints at the perception of his death. A great novelist is illustrated atrociously if he is not illustrated very well. There is no middle path—no success that lies open to question. One's understanding of Dickens, for example, is hindered, not assisted, if he is not illustrated by Cruikshank, or Hablot Browne, or Fred Barnard, or Charles Green. We are pleased to recognise that the designs of M. Lynch are in most cases a genuine help to the understanding of Balzac. The fancy has something it can hold to, and aid is given to the memory. Balzac's most serious students need not scorn to possess the attractive and dainty edition of *Le Père Goriot* of which it has been a pleasure to make the eulogium.

FREDERICK WEDMORE.

CURRENT LITERATURE.

Landmarks of Literary London. By Laurence Hutton. (Fisher Unwin.) As Americans are the most numerous visitors to Stratford-on-Avon and Abbotsford, so it has been reserved for a pilgrim from England beyond the Atlantic to compile the first catalogue of the holy places in the metropolis of English literature. The many volumes that treat of historic London are by no means wanting in literary allusions; but, up to the present time, there has been no book devoted to the single subject of recording the dwelling-places and other haunts of those authors whose names are associated with London. It would be difficult to praise Mr. Hutton too highly for the spirit in which he has conceived his design, and for the thoroughness with which he has carried it out. Not content with collecting the occasional references of his predecessors, he has cheerfully undertaken the double drudgery of verifying their statements (wherever possible) by means of contemporary documents, and of tracing the succession of bricks and mortar down to the year 1885. He has thus written not only for the present, but also for the future. London has been rebuilt under the eyes of men still living

almost as completely as the City was rebuilt after the Great Fire. Nor does it seem probable that the process of reconstruction will be stayed. Our children will, therefore, be grateful to Mr. Hutton for commemorating in each case the result of his own inspection of every historic house, its condition, and its present name and number. And we must ourselves thank him for having incalculably augmented the value of his book for use by two exhaustive indexes—the one of names, the other of places.

Over-pressure in High Schools in Denmark. By Dr. Hertel. Translated from the Danish by C. Godfrey Sørensen, with Introduction by Dr. Crichton-Browne. (Macmillan.) Following a well-known English precedent, a Danish physician has undertaken an amateur enquiry into the health of the scholars in certain schools in Copenhagen. Dr. Hertel's enquiries were confined to the higher class schools for boys and girls in that city, and did not extend either to the elementary schools or to the state of Danish education generally. Within that range, the facts he has ascertained, if true, undoubtedly deserve the serious attention of the parents of scholars, as well as of the Government, in that country. But there is a looseness in his notion of evidence, and in his way of collating facts, which will go far to render ordinary readers distrustful of his conclusions. He appears to have sent out printed forms of enquiry to 3,141 boys and to 1,211 girls, and to have asked, *inter alia*, how many of them suffered from anaemia, scrofula, nervousness, headache, curvature of the spine, and casual complaints. From the answers he has constructed some elaborate tables giving the percentage of boys affected by each of these ailments. These tables show, shortly, that 62·7 per cent. of the scholars are healthy, 29·9 per cent. sickly; while for 7·9 per cent. he obtained no returns. The figures do not appear to have been verified by any personal enquiry or observation. Dr. Hertel admits that 90 per cent. of the returns were filled up by the parents or friends without consultation with the family doctor; and it is evident that under such conditions a return, grouping together all the scholars who are recorded as being nervous or suffering from headache or casual complaints, under the rather vague designation of "sickly," is, either from a medical or a social point of view, well-nigh worthless. Of much more value is the evidence Dr. Hertel has collected respecting the hours of school-work—a point on which the testimony of parents may, of course, be accepted with less misgiving. It appears that the number of hours per day spent in school and in preparation at home is 4·6 in the lowest class, and rises rapidly to 8·9 and even 10 hours per day in the classical and natural science sections. Beside this, 908 pupils, or 28·7 per cent. of the boys, appear to receive extra private tuition, and thus the daily work of the higher scholars is brought up to 11 hours. Similar particulars are given in detail in relation to the girls' high schools, in which there are, for scholars of the age of eleven, 8 hours, and at the age of fourteen to sixteen 9 hours of daily work, besides 4 to 6 hours per week at the practice of music. The author complains of the unhygienic conditions of many of the school-rooms, in some of which there are only 50 cubic feet of air for each child. He also bewails the slenderness of the provision for play and for physical exercise, and the indisposition of many of the more studious scholars to avail themselves of such provision as exists. In all these particulars there is a striking contrast between the conditions of school life in Denmark and those with which we are familiar in England. Dr. Crichton-Browne's smart and rhetorical Intro-

duction adds little to the value of the book. It will not help an English reader to draw any practical inference from Danish experience. It keeps out of view the fact that the hours of school-work which Dr. Hertel complains of in Copenhagen amount to at least double of those in English elementary schools, and that in those schools there are no competitive examinations at all. Yet it reiterates, without any further verification, vague denunciations against the whole system and spirit of English education, and declares it to be pervaded through and through by false ambition, excitement, and "cram." Throughout the Introduction the indefinite word "over-pressure" is used as a convenient term to designate any form of education which the writer happens to dislike, and his dislike extends to the whole fabric of English education, higher and lower. But the sense in which the word can be properly used, and the kind and degree of work which, from the point of view of medical science and experience, deserve to be called excessive, are not defined. On the whole, it is clear that while, to an Englishman, the amount of mental application required from Danish school-children appears to be too great, to a Dane or a German that required in English schools probably seems too little. Meanwhile, the parent or the cosmopolitan philosopher, who desires to gain from medical experts an estimate of the true and lawful claims of the bodily and mental faculties respectively in the matter of education, will derive little or no guidance either from Dr. Hertel's treatise or from Dr. Crichton-Browne's Introduction.

A Glance at the Italian Inquisition. A Sketch of Pietro Carnesecchi. Translated from the German of Leopold Witte by John T. Betts. (Religious Tract Society.) This is one of the minor volumes to which the Luther Commemoration of 1853 gave rise. The subject is of interest, for Carnesecchi was one of the distinguished band of esoteric reformers who gathered round Juan de Valdés at Naples, and the only one who, after more than one escape from the Inquisition, finally perished at the stake. In his translation of this work Mr. Betts has far too much effaced himself. Corrections might have been made, and additional information might easily have been given by the coadjutor of Boehmer, and the editor and translator of so many of the works of Valdés. The version, too, is so literal as to be sometimes equivocal, or almost unintelligible in English. It is difficult to conceive what an otherwise uninformed reader would make of the paragraph on the CX Divine Considerations on page 27. Mr. Betts might surely have mentioned that an edition of the thirty-nine Spanish originals was printed by Boehmer at Bonn in 1880, for Señor Brunet of San Sebastian. So Babington's Cambridge edition (1855) of Benedetto's treatise *On the Benefit of Christ*, might also have been mentioned when speaking of that work. The description of the "Marguerite des Marguerites" as "the sister of Francis I., the Queen of Navarre, and mother-in-law of Antoine de Bourbon, an enlightened Protestant," almost equals that of Boyle as "Father of Chemistry, and the brother of the Earl of Cork." Carnesecchi may in one sense be considered as the Cranmer of the Italian Reformation. The judgment whether he were the hero his friends proclaim him, or the accomplished tergiversator his enemies adjudged him, will probably depend more on the reader's theological prepossessions than on the known facts of his life. Considering that the opinions of Valdés, his master, are in many points more in accordance with those of the Friends and of the Plymouth Brethren than of any of the more settled Churches of the Reformation, it is difficult to understand in what sense Carnesecchi proclaims "my innocence" (p. 70). That his theology was Scrip-

tural and Evangelical may be considered to be true by those who share his opinions; that he was innocent of opposition to the cherished dogmas of the Roman Catholic Church, and of returning to that opposition after liberation and promises to the contrary, the story of his life, even as here told, seems to contradict.

Suakin, 1885: being a Sketch of the Campaign of this Year. By an Officer who was there. (Kegan Paul, Trench, & Co.) The interest of military operations is now so completely forestalled by the telegrams of newspaper correspondents that they no longer afford an opportunity for officers to attempt a literary reputation. Yet it should not be forgotten that Havelock, among others, first attracted public attention in this way. The present volume does not pretend to be a contribution to history; but it is readable and (except in two or three passages) free from the besetting military vice of fault-finding. We notice that the legend of Osman Digna being a son of French parents on both sides is retailed as if it were sober truth.

The Black Forest: its People and Legends. By L. G. Séguin. Third Edition. (Hodder & Stoughton.) Whoever has looked from the old Castle of Baden over the dusky sea of pines spreading far and wide around must have felt that the Black Forest is something very different from what he has seen elsewhere. This distinction extends to the inhabitants. "With the exception of one or two palaces," says Miss Séguin, "there is no residence of more pretension or importance than a Bauer's farmhouse."

... The peasant is lord of all." So she has much to tell us of his industry, his saving habits, his ambition for his children; of the staple trade in timber, of clockmaking, and of kindred arts. Space too is found to descant on mineral baths, and "that peculiar craving after water, in some form or other, which affects the Teutonic mind at some seasons of the year," a weakness atoned for at other seasons by total abstinence. The strength of the book, however, lies in graphic description of natural scenery and villages, and in an excellent collection of legends told with remarkable skill. Of the former, one of the best to quote—as being most compact—is the description of the Wiesenthal, "the Lancashire of the Black Forest, but a Lancashire without smoke, without grime, without squalor, without ugliness," thanks to the water-power of the Wiese:

"A purling, babbling trout stream, worthy of 'meek Walton's heavenly memory'; a road that winds beside it through verdant hillsides clothed with every varying shade of green, melting away into gold, or, as the autumnal tints steal on the year, blazing out here and there into a glow of fiery crimson; peeps, too, now and again into deep forest glades, where the startled squirrel leaps from bough to bough, or the rabbit scuttles hastily away from its browse at the dainty tree-roots at the foot of the approaching traveller; the call of the cuckoo in spring, the song of the lark and the nightingale making both day and night vocal;—these are sights and sounds yet to be seen and heard in the busy, bustling Wiesenthal, which make an idyllic region even of this happy valley, which modern industry has claimed for her own, and from the stones of which she grinds golden dust."

Here again is the living portraiture of Schönaue:

"In the centre of the village, as though dropped by an artist's hand, stands the little church, its wooden spire rising picturesquely in a gap formed by the dark outlines of two mountain-masses. The houses of the village, across which swing oil lamps by way of illuminators, are very old, so old that some are, it is to be feared, approaching dissolution, but of most idyllic appearance. Enormously deep thatch that has gathered a hundred beautiful tints from time, or that may, here and there, be golden-fresh, slopes down to within a few feet, comparatively, of the ground.

The houses are entirely of wood, after the Swiss-châlet style; carved wooden balconies, for the most part of a rich sienna colour, adorn the fronts, and form the approach to the upper floor of the house by an outside stair: every tiny window, moreover, of almost every house being so crowded and heaped up with flowers—masses of scarlet geranium, of rose-coloured flock, or many-tinted marigolds—that it is difficult to imagine how the inhabitants manage to live, breathe, move, and have their being within them."

The legends are plentiful—both pathetic, as those of the Wildsee and the Castle of Lauf, and humorous, as those that tell of the doings of Poppele, or of the attempt to bottle the demon of the Feldberg. They are, however, too long to quote, and, indeed, it would be scarcely fair to remove them from their context. The book has already reached a third edition. If, as it deserves, it reaches a fourth, the portly volume might well be reduced to a size more befitting a travelling companion. The historical introduction might perhaps be dropped, including a quotation from Caesar's, "*De Gallo Bellico*!" Such blunders as "the knight rung his hands," "the true maid," and the repeated misspelling "Heidelberg" should not have survived two editions, even if we charitably ascribe their origin to the printer. Beyond these microscopic blemishes and a grammatical slip on p. 326, there is little to carp at; and Miss Séguin's bright, clear, and graceful style forms a refreshing contrast to the slipshod verbosity of most books of travel. Hers is a work well calculated to undermine the resolution of one who had made up his mind to forego a summer holiday.

THE series of "Bell's Reading Books," which we have more than once commended for consisting of continuous selections from standard authors, has just been augmented by two more volumes. These are *Selections from the 'Spectator,'* edited by Mr. Walton N. Dew, and *Selections from 'The Arabian Nights,'* edited by Mr. George C. Baskett. The former comprises the whole of "Sir Roger de Coverley" and some thirty-seven others of the best known papers. The latter is abridged from Jonathan Scott's translation, and is illustrated. We do not care much for the illustrations, which have evidently seen service before; and what would Capt. Burton say to this description of a scimitar: "a short and sharp sword, which curves backwards towards the point"? Still, we would not like to leave the impression that both books are not admirably suited for their purpose—and, indeed, suited for many other readers than those in elementary schools.

A Sprig of White Heather. By Austin Clare. (S. P. C. K.) We can cordially recommend this simple little story of Northumberland peasant life. It is only a slight sketch, but it has more reality of portraiture in it (and more of genuine pathos, though all ends happily at last) than many a successful novel. The blue and brown illustrations are badly managed.

The Money Jar and *The New Terence at Edgbaston* (Kegan Paul, Trench & Co) are two pamphlets by Mr. E. Bellasis about the Latin plays at the Birmingham Oratory School, of which accounts have from time to time appeared in the ACADEMY. They seem intended for "home-consumption," but may interest others who care for the recent revivals of Latin plays in schools. The lists of "distinguished visitors" at the performances should be omitted.

NOTES AND NEWS.

WE greatly regret to learn that Mr. Ruskin, whose health during the past summer has been exceptionally good, is suffering from severe illness, which causes much anxiety to his friends.

MR. S. R. GARDINER has resigned the professorship of modern history at King's College, London, in order that he may devote himself without interruption to his History of England under the Stuarts. His successor in the chair is Mr. J. K. Laughton, of the Royal Naval College at Greenwich, whose lives of naval heroes form such a valuable feature in Mr. Leslie Stephen's *Dictionary of National Biography*.

DR. L. LOEWE, the companion of the late Sir Moses Montefiore during the latter years of his life, is engaged upon a memoir of him, which will appear shortly, with many unpublished documents and illustrations.

MESSRS. MACMILLAN announce a *Tennyson Birthday Book*, edited by Emily Shakespear.

MR. BARRY O'BRIEN's second volume of his *Fifty Years of Concessions to Ireland*, completing the work, will be published by Messrs. Sampson Low & Co. next month. It will contain much matter of interest in connexion with the Irish question.

PROF. VAMBÉRY's new work, *The Coming Struggle for India*, will be ready for publication on Wednesday next, August 12. It will be furnished with a coloured map of Central Asia, showing the successive advances of Russia towards India.

DR. WILLIAM W. IRELAND, of Preston Lodge, has in the press a work entitled *The Blot upon the Brain: Studies in the History of Psychology*. It treats of the hallucinations of Mahomet, Luther, Joan of Arc, Swedenborg, the insanity of the Caesars and of Ivan the Terrible, and the hereditary neurosis of the royal family of Spain, &c. Messrs. Bell & Bradfute are the publishers.

THE work by Prince Ibrahim Hilmy on the Literature of the Sudan, announced in the ACADEMY of last week, should have been stated to be on the Literature of Egypt and the Sudan.

THE fourth volume of the "Imperial Parliament Series," *Russia and England*, by Mr. W. E. Baxter, will be published in the course of two or three weeks by Messrs. Swan Sonnenschein & Co. The earlier volumes of the series are *Imperial Federation*, by Lord Lorne; *Representation*, by Sir J. Lubbock; and *Local Administration*, by Messrs. Rathbone, Pell, & Montague.

MR. DAVID NUTT will shortly publish a work in Hebrew rhymed prose by the Rev. Dr. Chotzner, of Harrow, called *Sichronoth*; or, Reminiscences of a Student of Jewish Theology. It will be accompanied by an essay in English on the Rise and Progress of Hebrew Poetry in post-Biblical Times.

THE Association of Old Brightonians is preparing for publication the early portion of the Brighton College Register, from 1847 to 1863, containing the names of the first thousand boys who entered the school, with short notices of their subsequent career. The editor is Mr. H. J. Mathews, The College, Brighton.

THE first two volumes of the New York Shakspeare Society will be published in September: one will contain Mr. R. S. Guernsey's paper on "The Ecclesiastical Law in *Hamlet*," in which he maintains that the description of Ophelia's funeral is a faithful representation of the old English law regarding the burial of suicides; the other will be "A Study in Warwickshire Dialect," by Mr. Appleton Morgan. The volumes will be bound in black and gold, with a facsimile of the first grant of arms to John Shakspeare.

MESSRS. WARD AND SONS, printers, of Newcastle-on-Tyne, have achieved a triumph

in the manner they have reprinted the original woodcuts in their Memorial Edition of *Bewick's Works*. Vol. i., "The Land Birds," is now before the public; vols. ii.-v., completing the work, are promised within twelve months. The entire edition of 750 copies has been secured by Mr. Quaritch.

MR. R. C. CHRISTIE'S book on Etienne Dolet has been translated into French by Prof. Casimir Stryienski, and will be published immediately by Messrs. Sandoz & Fischbacher under the title *Dolet, le Martyr de la Renaissance: sa Vie et sa Mort*. It is, we believe, in no small measure due to Mr. Christie's labours that a subscription has been cordially supported to erect a statue to Dolet in one of the public squares of Paris.

M. EGGER, who has been chosen by the Académie des Inscriptions to deliver an address at the annual public meeting of the Institut on October 25, will take as his subject "L'Encyclopédie, les origines du mot et de la chose."

DR. LUDWIG MAYER, known through his association with Dr. Schliemann in Greece, is at present staying at Freiburg, where he is examining the great mass of MSS. left by the late Dr. Lasker, the German politician, with a view to the publication of some of his literary remains.

MISS FLORENCE WARDEN'S *The House on the Marsh* has been translated into German, for the *feuilleton* of the *Basler Nachrichten*. At present one of the late "Hugh Conway's" tales is running its course in the same newspaper.

DR. BÜCHSEL is at work upon a fourth volume of his *Erinnerungen*, which will deal with his clerical labours in Berlin. An English translation of the first volume was published about twenty years ago, under the title of *My Ministerial Experiences*.

It seems that the state archives of Magdeburg are likely to be removed to the university of Halle. A motion to that effect will be proposed at the next Landtag, and the majority is said to be in favour of its adoption. By this transfer the city will lose the most important and extensive materials for its own history and that of the bishopric.

AUGUSTO VERA, the translator of Hegel's works into Italian, has died in Naples at the age of seventy-two.

ORIGINAL VERSE.

ZWEI ROUNDELS.

(Dem grossen Meister A. C. Swinburne, als schwaches Zeichen meiner Hochachtung, gewidmet.)

I.

In schwarzer Lebensnacht erscheinen helle Lichter:
So haast auch du—der Welt dein Lied gebracht,
O Swinburne—Wahrheitsheld und stolzer Freiheitsdichter,—

In schwarzer Lebensnacht!

Vor eines reinen Wortes edler Macht
Zeigt boese Tyrannei erschrockene Gesichter,
Wenn du ihr droh'st in deiner Geistespracht:
Der Sclave sieht, entzueckt, in dir den strengen Richter
Des Unterdrueckers dunk'ler Niedertracht,—
Die Siegestunde kommt: sein altes Joch zerbricht er

In schwarzer Lebensnacht!

II.

O helle Tage stolzer Jugendzeit
Mit meinem kuehnen Losungsruf: "ich wage!"—
Sie zeigten mir die enge Welt so breit,

O helle Tage!

Die Menschheit schlaeft in diesem Sarkofage:
Zum ew'gen Traum' fuehl' ich mich auch bereit,—
Doch unterdrueck' ich jede Sehnsuchtsklage...
Ob ich nicht glaube an Unsterblichkeit

In eines Solaven traurig-bitt'rer Lage,—
Seh' ich sie noch, im gold'nen Hoffnungskleid,
O helle Tage!

SERGEI BERDIAJEV.

OBITUARY.

THE REV. H. T. ELLACOMBE.

THE father of the University of Oxford, one of the oldest clergymen of the Church of England, and the chief student of bells in the western counties, died on July 30. This was the Rev. Henry Thomas Ellacombe, who has been rector of Clyst St. George, where he died, since 1855. He was descended from two prominent opponents of the Stuart rule in England during the seventeenth century. His ancestors were John Lisle, the Commissioner of the Great Seal under Cromwell, who was assassinated at Lausanne in 1664; and his wife, Lady Alice Lisle, who was executed by sentence of Jeffries. Mr. Ellacombe was born in May, 1790, and matriculated at Oriel College, Oxford, then under the provostship of Dr. Eveleigh, in 1808, taking his degree of B.A. in 1812. The academic discipline of his time he has himself told in the pages of *Notes and Queries*. All dons wore black breeches and silk stockings from morn till night, while the undergraduates were compelled to adopt breeches and white cotton stockings. The dinner hour was at four, and every one was forced to appear in silk stockings, priced at eighteen shillings a pair, and breeches with knee buckles. This was the imperative costume of 1808-10; but the practice was broken through by Rigaud, a Fellow of Exeter, who, being "of an enlarged mind," connived, while he was holding the office of proctor, at an undergraduate wearing trousers. For three years after taking his degree, Mr. Ellacombe studied engineering in the workshops and under the instruction of Sir Isambard Brunel; but his tastes were for other matters, and he soon decided to enter the ministry of the Church of England. He was ordained deacon in 1816, and priest in 1817; but his first appointment to an ecclesiastical benefice took place in 1835. In that year he was instituted to the vicarage of Bitton, in Gloucestershire, where he remained until 1855, when he was nominated to the rectory of Clyst St. George, near Topsham, in Devon. In this delicious retreat he dwelt until his death—a model parish priest ministering in a model church to the parishioners of a model village. His life in Devonshire will be familiar to all who have read the *Reminiscences* of the Rev. Thomas Mozley. The parsonage overflowed with engravings and caricatures of society and politics from 1790 to 1810. The gardens, which absorbed a great part of his spare hours, were the wonder and delight of the neighbourhood. Plants and flowers formed his chief hobby at home; and during his walks abroad he collected, with all the enthusiasm of a nature constitutionally ardent, every scrap of information which he could procure on bells and bell-ringers. In this pursuit he mounted into every belfry and church tower in Devonshire, and his notes and collections were embodied in 1867 in a handsome volume descriptive of the bells of Devonshire. This was followed in 1874 by a kindred volume on Somerset. In the compilation of these works, and in the answering of the scores of letters which he received on bells from clergymen and bell fanciers, a great part of his time passed away. His services on campanology were ever in request, and ever given without stint. Many of his communications, containing the reminiscences of a life long protracted beyond the usual age of man, appeared in the columns of *Notes and Queries* and the *Builder*. His wife was a niece of Henry Maudslay, the celebrated engineer; and his son is the Rev. Henry Nicholson Ellacombe, who succeeded his father at Bitton, and who is himself known as a zealous student of plant-lore and archaeology.

W. P. C.

THE death is also announced, on August 3, of the Rev. Dr. John Barron, late Michel Fellow of Queen's College, Oxford, and rector of the college living of Upton Scudamore, in Wiltshire, since 1850. He was the author of *Scudamore Organs*; or, *Practical Hints respecting Organs for Village Churches*; *The Anglo-Saxon Witness on Four Alleged Requisites for Holy Communion*—namely, Fasting, Water, Altar Lights, and Incense; and other works. He also edited Johnson's *English Canons*, translated from the Anglo-Saxon.

MAGAZINES AND REVIEWS.

THE *Expositor*, which, from the nature of its public, has to restrain a natural desire to keep fully abreast with the best biblical scholarship, has now opened its pages to the big question of Old Testament revision. In the July and August numbers we have the two first parts of a "critical estimate" of the new Revised Version, by the Rev. A. C. Jennings and the Rev. W. H. Lowe, and Prof. Driver's explanation of the more important alterations of the Revisers in the Books of Genesis and Exodus. Of the latter it would be superfluous to say that they are thoroughly scholarly; but they are also intelligible to any well-informed English reader. The former disappoints us. The criticism of general principles is not argumentative enough, and three important points are almost overlooked—(1) The difference between a popular and a scholar's translation; (2) the difference between a revision and a new translation, and (3) the feeble interest of the general public in the great question of Bible revision, from which it would seem to follow that it is more important to exhibit the merits of the Revision than to pull it to pieces, especially when the destructive process is carried through on principles different from those on which the Revision was conducted. It would have been very possible to criticise severely the principles of the Revision from a scholarly point of view. This has not been done in these papers; though, indeed, had it been done, the practical argument that what was ideally best was not possible would still remain to be answered. M. Godet's articles on the First Epistle to the Corinthians, Mr. Simcox's subtle essay on Dean Church, Prof. Stokes's excellent popular paper on the *Fayûm Gospel Fragment*, and the surveys of recent English and American literature on the New Testament, by Dr. Marcus Dods and Prof. Warfield, can here only be mentioned.

WE have received the first number of the *Revue Coloniale Internationale*, published at Amsterdam. (London: Trübner.) It is proposed that this review shall appear quarterly, and treat specially of (1) colonial trade and industries; (2) the governments of colonies; (3) colonial geography and ethnography. Articles in French, German, English, or Dutch, will appear as written; those in other languages must be translated into one of the above four. The present number contains two articles in English. A very interesting one on "Imperial Federation," from the pen of Sir Richard Temple, and a review of Mr. Stanley's *Congo International*, by Commander V. L. Cameron. It is remarkable that in the list of publishing houses in connection with the review, there is not a single colonial one, and only one outside Europe. We notice also that, though it is published in Holland, almost every advertisement is English. It is too soon to prophecy as to the probable success of this periodical, but we fear that the price, £1 per annum, will be much against a wide circulation. Were the *Edinburgh* or *Quarterly* to be started afresh at their present prices, would there be a possibility of their succeeding?

A POSITIVIST PILGRIMAGE.

OURS was a very real pilgrimage to a very real shrine, that shrine the birthplace and death-place of the greatest poet the world has seen, the son of homely English soil, William Shakspeare. Some seventy of us started on Saturday, August 1—Mr. Frederic Harrison being our "Greatheart"—and arrived at Stratford-on-Avon too late to see much of our surroundings, except that we were in a clean, wholesome-looking country town, inhabited by a healthy and comely folk.

On Sunday morning Mr. Vernon Lushington acted the part of the "Interpreter"; and, "in a house which was built for the relief of pilgrims," gave us a fair discourse, well suited to the occasion, dwelling with much eloquence on the splendid humanity of Shakspeare, which could make us love even Falstaff, and laugh with him as well as at him. This discourse having greatly contented us, we went forth in small parties, imbued with the spirit of the place, some to worship in the church where Shakspeare, loyal to the religion of his time in its best aspects, himself worshipped. And among these Mr. Frederic Harrison and Mr. Vernon Lushington thus paid tribute to the common humanity which finds every religion pulsating with some glow of charity, some touch of nature testifying to the brotherhood of man.

Most of us, however, wended our way to Shottery—to the dear old Hathaway cottage, embowered in sweet country flowers, fragrant with jessamine—where a descendant of Anne Hathaway showed the seat where Shakspeare wooed the fair Anne:

"To charm all hearts, Anne hath a way,
She hath a way,
Anne hath a way,
To breathe delight Anne hath a way."

It was with great pride, too, that the good dame showed the bold signature of Mary Anderson in the visitors' book; also that of Edwin Booth and many another celebrity. In the cottage garden some of our party sang old ditties proper to the time and place, our dame having been assured that they were religious—which, indeed, in the best sense they were. Across and around the fields in twos and threes we strolled and talked—talked chiefly of the great and loveable and noble man who so elevated humanity, who has charmed so many generations, and will charm all generations down the stream of time. Lying at ease in the upland meadows beyond Shottery, our sweet singers again held us charmed with old-time glees and madrigals. In the afternoon most of the pilgrim band made their way to Charlote, and were well rewarded by seeing the fine old manor-house of the Lucys, and the thronging deer in the park. On the arches, and worked in the iron-gates, the *lure* is everywhere to be seen, while over the main entrance might also be read the Lucy motto "By truths and diligence." It would ill have become pilgrims to enquire what kinship there is between the ravenous pike ("a full-grown pike," says Sheridan) and the wild boar, whose effigies couch at the Charlote portals, and such sober virtues as truth and diligence. In Charlote Church, within the demesne, there are many monuments of the Lucy family; while Hampton Lucy Church, almost within the park borders, is new and trim and uninteresting, but (as may be noted in passing) carries with it a living of nearly £1,300 a year. And so home—and more music and song—and a day of real rest and refreshment was ended. Some of the pilgrims were courteously entertained and escorted by the Mayor of Stratford, who showed the interesting features of the old house of the notable Clifton family (now extinct) where he resides. On Monday our pilgrim-band was alert,

with much to see and do—the grand old church, the grammar school, the Memorial Theatre, &c., and, chief of all, the house of Shakspeare's birth and the relics gathered and garnered there. The tale is too long to tell of all we saw—the well-known effigy in the church, the warning lines; the many pictures in the Memorial building, the fair women, the motley crowd of clowns, jesters, and roysterers, mad Lear, dreaming Hamlet, delicate Ariel, and the fearsome witches of Fuseli, recalling the grim legend of his meals of raw meat. Then the old birth-house, carefully tended by two sister gentlewomen, who tell us all as it was but for time and scribbles; and truly the scribbles have blackened the walls around, and above, and even the very bust of Shakspeare—yet one looks with interest on the scrawled "W. Scott" on the window pane. Readers of Mr. Black's *Judith Shakspeare* call to mind that charming character as they see the name written, with a strange mark between Christian and surname, and a ticket stating that the fair Judith was a "markswoman." Shakspeare's own signet-ring is there, and, alas! a picture of the bard from under a crab-tree after a circular carouse which seems to have terminated at "drunken Bidford." From the tall tower of the Memorial building many of us pilgrims took a wide survey of the pleasant land—with the gentle Avon flowing drowsily along—and were tempted to exclaim regretfully in the master's words:

"O, how shall summer's honey breath hold out
Against the wreckful siege of battering days?"
Our pilgrimage is ended, the staff and the scallop-shell are put by, but the memory of it is with us, and will be with us "a joy for ever."
JAMES HOOPER.

THE PROPOSED TEACHING UNIVERSITY FOR LONDON.

IN the ACADEMY of July 25, we printed the report of the committee appointed by the Convocation of London University in furtherance of this scheme. We now print the report of the sub-committee for the faculty of arts of the Association for Promoting a Teaching University for London, drawn up in conference with the representatives of the faculty of arts and laws of University College, and the departments of theology and of general literature and science of King's College, and with those invited by the executive committee as engaged or interested in the teaching of subjects connected with the faculty:—

"The outline of the plan for a teaching university was submitted to us, as follows:—That it should be founded on (1) faculties as constituent bodies; (2) boards of studies, representing the faculties; and (3) a single governing body.

"We approve of this plan, subject to the following observations:—

"A. (generally)—We believe it to be most desirable that the existing university should accept the proposals comprised in the above outline, supported as they have now been in general by the report of the committee of Convocation, appointed to confer with the Association.

"We cannot, it is true, regard it as inadmissible that there should exist a separate localised teaching university in London, side by side with the existing institution, the work of which has been not to impart instruction, or directly to promote knowledge, but only to examine, and that over an area co-extensive with the spread of English dominion, and not limited to London. At the same time we believe that it is both feasible and desirable to arrange for engrafting what is now proposed upon the existing university institutions of London, whether of a teaching or examining character; and we should prefer this solution of the question to the setting up of a new institution.

"We approve, in general, of the idea of associa-

ting the professional corporations in the work and government of the university, with the object, among others, as in existing universities, of establishing a faculty of laws, which shall be worthy of London. It is most desirable, in the interests of education, that the several professional bodies entrusted by the State with examining powers should act in concert with the university, and, through its medium with each other.

"B.—With reference to the several heads of the above plan, we wish to make the following observations:—

"(1) We approve of the proposal that the constitution of the University shall consist, speaking generally, of its faculties, as constituent bodies, composed in the main of persons engaged in educational work, with a view to the preparing of their pupils for graduation; secondly, of boards of studies, elected by the several faculties, to be the constitutional advisers of the governing body in matters affecting the educational work of their respective faculties; thirdly, of a single governing body, of which a substantial proportion shall consist of representatives of the faculties, to be appointed by the boards of studies.

"We accept the suggestion that the faculties of the teaching university should for present purposes be taken to be those of arts, science, medicine, and laws. In this we by no means propose to limit the development of the university, or to bar the creation of new faculties hereafter. The question has been carefully considered whether a faculty of theology should now be proposed. In view of the inclusion in the faculty of arts of some chairs which would naturally form part of such a faculty, and the difficulty which besets the arrangements for others, we agree that this question shall be left for consideration hereafter by those to whom the fortunes of the university will be committed.

"(2) In regard to the faculty of arts, its nucleus will naturally consist of the professors, lecturers, and teachers in the subjects of the faculty in the two colleges which perform the greater part of the university teaching in London. To this should be added the teachers, or principal teachers, in analogous institutions. The principal members of the teaching staffs in the institutions which provide teaching of a university character, though not covering the whole ground of a university course, should also be included, either as holders of certain offices and chairs or by name. Among the institutions which have now been brought under review in this connexion, as belonging to one or other of these two classes, are Queen's and Bedford Colleges for women, and the principal Nonconformist theological colleges, such as Manchester New College, New College, South Hampstead, and the Regent's Park College; and it would further be desirable to include in the faculty some representatives of schools of fine art, training colleges for teachers, and other institutions which take part in the higher teaching in London. There might thus be in the faculty members holding various qualifications. Some would belong to it by virtue of holding a position in the teaching staff of an institution in full association with the university; some, as holding a particular office or position in an institution in connexion, but not fully associated, with it; some, as personally added by a vote of the faculty. A fourth element of value would consist of the examiners of the university, including, perhaps, those who have held office as examiners for a few years after their term of office. Members of the faculty might in general be retained by a special vote, after their qualification had determined.

"The board of studies should consist of a sufficient number to give room for the representation of various studies and interests, and at the same time should not be allowed to become unwieldy. We approve of the limits of number being fixed, for purposes of consideration, at from 20 to 30. In the faculty of arts, it should be elected without special restrictions from, and by, the faculty at large. All seats should be held for a term of years upon this board and upon the governing body.

"(3) The representation of the faculties upon the governing body should be substantial, consisting at least of one-third. The filling up of the seats on the governing body, other than those occupied by the faculty representatives, must be, we recognise, a subject for negotiation and future settlement. While approving the principle that

graduates have an interest in the conduct of the university, and are entitled to have a voice on its governing body, we consider that the aim of the present movement should rather be to increase the influence of teachers in the administration of university matters, than of graduates as such.

"C.—With reference to the functions and work of the teaching university, when established, we wish to make the following observations:—

"The question has been considered, whether the teaching university, acting through its governing body, should be content with the work of organisation and examination, or should also undertake teaching on its own account, and have professors and teachers of its own. We consider that, if funds be forthcoming, they might be most properly employed in the development of university teaching in London, whether this be done by endowing chairs in the existing colleges, or by founding new teaching posts, which it may or may not be expedient to connect with some separate teaching institution. It appears desirable to contemplate the foundation of chairs in the university with a view particularly to the prosecution of the higher and more specialised studies, adapted to the needs of those who have already taken their degree, and supplementary to the instruction provided by existing institutions. Competition of a mutually destructive kind it will be the first duty of the administrators of the university to avoid; and, in view of the full representation of the teachers of existing institutions in the constitution of the university, we do not anticipate any dangers in this direction.

"It should be kept in view that the advantages of the teaching university ought to be accessible to all classes. Endowments of a kind, and to an extent not as yet contemplated, are urgently required for the provision of the costly appliances of modern teaching; and, in order to bring the opportunities of learning within the reach of the less wealthy, many new experiments must be tried, and many developments effected, which it would be premature for us to discuss. But the first thing necessary for the promotion of university teaching in London is, that the teachers themselves shall no longer be without their due influence in university matters, but shall be entrusted with a substantial share in the administration of the university."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BASTIAN, A. *Indonesien od. die Inseln d. malayischen Archipel.* 2. Lfg. Timor u. umliegende Inseln. Berlin: Dümmler. 6 M.
DE MONTAGNAC. *Lettres d'un soldat: neuf années de campagnes en Afrique.* Paris: Plon. 7 fr. 50 c.
ERCKMANN, J. *Le Maroc moderne.* Paris: Challamel. 7 fr.
HAYMERLE, A. *Ritter v. Ultima Thule. England u. Russland in Central-Asien.* Wien: Seidel. 2 M. 60 Pf.
LESOLIDE, R. *Les propos de table de Victor Hugo.* Paris: Dentu. 6 fr.
VERZEICHNISS der Sammlungen d. Bürsenvereins der deutschen Buchhändler. I. Katalog der Bibliothek. Leipzig: Expedition d. Börsenblattes. 10 M.

HISTORY.

- ALLARD, P. *Histoire des persécutions pendant les deux premiers siècles d'après les documents archéologiques.* Paris: Lecoffre. 6 fr.
GARDER, A. *Wallensteins Verhandlungen m. den Schweden u. Sachsen 1631-34.* Frankfurt-a.-M.: Rütten. 7 M.
HILDEBRAND, E. *Wallenstein u. seine Verbindungen m. dem Schweden.* Frankfurt-a.-M.: Rütten.
INVENTAIRE des Archives de la Marine. Série B. Service général. Tome I. Fasc. 1. Paris: Baudoin. 5 fr.
LEONIS X. *regesta. E tabularii Vaticani manuscriptis voluminibus aliquae monumentis collegit et ed. J. Hergenrother.* Fasc. 2 et 3. Freiberg-I.-B.: Herder. 7 M. 20 Pf.
SCHAEUBLE, K. H. *Geschichte der Deutschen in England von den ersten germanischen Ausiedlungen in Britannien bis zum Ende d. 18. Jahrh.* Strassburg: Trübner. 9 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- ADOLPH, E. *Die Dipterenflügel, ihr Schema u. ihre Ableitung.* Leipzig: Engelmann. 5 M.
FORSTER, A. *Studien zur Entwicklungsgeschichte d. Sonnensystems.* Stuttgart: Metzler. 2 M. 60 Pf.
GUTTENBERG, A. *Ritter v. Die Wachstums-gesetze d. Waldes.* Wien: Frick. 1 M.
STEINER, J. *Untersuchungen üb. die Physiologie d. Frochhirns.* Braunschweig: Vieweg. 5 M.
WECKESSER, A. *Der empirische Pessimismus in seinem metaphysischen Zusammenhang im System von E. v. Hartmann.* Leipzig: Fock. 2 M.

PHILOLOGY, ETC.

- BOLDT, H. *De liberiore linguae graecae et latinae collocatione verborum capita selecta.* Göttingen: Deuerlich. 2 M. 40 Pf.
DISSERTATIONES philologicae Argentoratenses selectae. Vol. 9. Strassburg: Trübner. 7 M.
HEUBACH, H. *Commentarii et indicis grammatici ad Iliadis scholia Veneta A specimen I. quibus vocabulis artis syntacticae propriis ut sint Homeri scholiastae.* Jena: Neuenhahn. 2 M.
SEPP, B. *Incerti auctoris liber de origine gentis romanae.* (Fragmentum.) Eichstätt: Stillkranth. 1 M. 60 Pf.
ZUTAVERN, K. *Ueb. die altfranzösische epische Sprache.* I. Heidelberg: Weiss. 1 M. 60 Pf.

CORRESPONDENCE.

A "CLOSE TIME" FOR AUTHORS.

2 Salisbury Villas, Cambridge: Aug. 5, 1885.

There is a "close time" for pheasants and game, during which they are undisturbed; I think a similar "close time" for authors would be a very good thing.

My meaning is this: I am always ready to help friends, and to meet all moderate and reasonable applications for assistance generally; but there are some correspondents, mostly perfect strangers, who expect immediate help, to which I cannot say that I think they are always reasonably entitled. Such correspondents know no mercy, and there seems to be a succession of them all the year round.

My proposal is simply this: let all who wish for information merely to satisfy themselves, and not for any immediate need, endeavour to restrain themselves during the months of July, August, and September. Give the authors, whose one chance of doing work or of getting a holiday is during the Long Vacation, the full benefit of that chance. I know of nothing more disheartening than to find the present golden opportunity cut up by trivial and needless enquiries, except, perhaps, the distressing sensation of finding that troublesome letters pursue one on one's holiday, or await (in massive piles) one's return home.

I would therefore urge that it should become an understood thing that all who "want to know," and whose thirst for knowledge can be sated at one time just as well as at another, should confine the time for their enquiries to nine months in the year, and give themselves and their correspondents sweet repose during the remaining three.

If this appeal touches no heart, I would next propose that authors should take the matter into their own hands, and be careful not to answer such trivial enquiries as reach them during the months of July, August, and September, until the first week in October at earliest.

Of course, all rules readily admit of special exceptions. A general understanding on this point would, however, make a great difference. Of course, also, I do not allude to those many kind friends who, if they at times ask for aid, know also, at other times, how to give it generously.

WALTER W. SKEAT.

ÖR EDDA, LÖN LEDDA, STÖN STEDDA.

Oxford: July 28, 1885.

In a former letter to the ACADEMY I said that in modern Icelandic there is a set of loan-words from English (some fifty might be gathered), mostly slang or colloquial words, but also relating to dress, crafts, and other objects of ordinary life. None of them is met with earlier than the fifteenth century, when the English began to trade and fish about Iceland (A.D. 1413); some bear the mark of English fifteenth-century pronunciation. They stand quite apart from another set of English words, adopted four or five centuries earlier, introduced with the preaching of the Gospel, and also quite apart from Norman words, brought by the trade with Normandy in St.

Olaf's time. I need only mention Sighvat. These later words were unnoticed till lately by myself, and after I came to England. I noted them down as well as I could as I was going through my Dictionary, yet imperfectly. To the English they have no great importance, unless, perhaps, as memorials of English adventure in the Arctic seas in the fifteenth and sixteenth centuries. I once thought of collecting them and giving them to Messrs. Ellis and Sweet. Some are even Gaelic or Welsh, for the crews were mixed, and Bristol was one of the centres of Icelandic trade and fishing.

Of those words *ledda* is one, the lead plummet of the fishing line. The fishers in the western peninsula of Iceland use the word. A native of that country told me so, for I had not heard it, nor, of course, seen it written. It was not used in Broadfrith, my native place. The Icelandic fishers weighted their lines with a stone, and their nets with stones and shin-bones (*kubbar*). They do so still, or did so in my youth, as I have often seen. Now, as the English new-comers used *lead*, the Icelanders must have noticed this, learnt it from them, and adapting the word, turned it into a weak feminine, a neuter would not sound well, especially with the vowel suffixed (*ledda-ið*). In short, *ledda* is a borrowed word, whether of the fifteenth, sixteenth, or seventeenth century I cannot tell, but an exotic word, at any rate (*blj* is the Icelandic for "lead"). Now we come to *löd*. It is quite a modern foreign word, but from North Germany, I should think, through Danish; it means a "bullet" for a gun. It may, in this sense, go back to the sixteenth century. In the last century (not earlier) a new fishing-tackle was introduced into Southern Iceland, where it is still in use, called *löd* (*fem. pl.*), I have little doubt owing to lead bullets being used for weighting the lines.

Stöð, *stedda*—*Stöð* ("stud") is a good word, against which nothing is to be said; but *stedda* (the supposed counterpart to *edda*) is an unsafe word. It occurs once in the *Parzival* Saga, translated from the French, preserved in only a single MS., and again in a prosy manufactured verse in *Gretti*, most likely from this very *Parzival*. It has never been an Icelandic word, nor is it Norwegian. Dr. Fritikner, of Christiana, the learned lexicographer, when recording the passage in *Parzival*, puts a query to it, and does not translate it at all. He does not know its origin, nor do I; there is "ceval Espagnol" in the French text, that is all we can say. What I said in my Dictionary (p. 590), only one line and a quarter (*brevis esse laboro*), is yet more than I would now say about it. Yet, behold, here are the pattern words for our much-debated *edda*: as *ledda* comes from *löd* and *stedda* from *stöd*, just so does *edda* come from *öðr*. Dr. Gislason has spun out a long article to that effect—adducing no new facts, not even tracing the history of any of the words; filling fourteen pages, as is his wont, with cabalistic puzzles of spelling. I have had the pain, not pleasure, to read it. It is this etymology that Herr Mogk welcomes in the name of German scholarship.

I know not, nor do I care to know, whether I am on the "subjective" or "objective" side of this or any other question; but thus much I know, that I trust I am on the side of plain common sense—older than all German metaphysics—when I say that there is no sense in saying that a word can be derived from, or formed on the pattern of, words or forms of words that did not exist at the time in question, either in the Norse tongue or in any other tongue of that day. *Ledda*, *stedda*, were nowhere extant in the ninth or tenth centuries. Further, in the Icelandic there is no case of sound analogy to any such thing as *öðr*, *edda*; the nearest analogy I know of is *göd-r* ("good") and *gedda* ("pike," the fish). You will laugh at this, yet it is not quite so absurd as

what we were now speaking of, for both these words did exist together, and within the same language, in the ninth century and down to the present day.

It comes to this. We must not be blind to the history of words—every word has a life; nor must we be dead to the life, the faiths, laws, customs, conditions, trade, connexions abroad and at home, of the people whose language we are treating. Grammar, even abstract grammar, is good so far as it goes, but it is not all. We must look the words in the face, and see what they mean, whence they came, whether native words or loan-words, trade-words, and, if so, where and when. It may be trifling to enquire how poor fishers in Iceland weighted their lines; yet all true knowledge, no matter whether German or English, is made up of such small things. G. VIGFUSSON.

"DEFNSAETAS."

Bristol: Aug. 3, 1885.

I will not fall into one of the ungracious disputes that are apt to arise between those who have been contemporaneously in the same pursuit. I will only say that a short note of mine at p. 19 of my dissertation, "A Primaeval British Metropolis," will show that I had then been attracted by the question. Although dated 1877, this piece was issued to those who, with Mr. Davidson, were on my "list of friends," at the end of November, 1876.

Mr. Davidson quite mistakes the intention of the passage that he quotes from my "Celt and Teuton in Exeter" (1873). Sir F. Palgrave had proposed the river Exe, west of Exeter as the frontier of the two nations. The chief purpose of my paper was to show that the frontier passed *through* the city, which is entirely east of the river. I was "combating" Sir F. Palgrave, instead of being "of the same opinion." The cause of the error which I then simply "combated," was his inference from what he called "The Devonian Compact," and was what I afterwards pursued, as I have set forth in the ACADEMY of July 25.

In "The Welsh in Dorset," I duly recited what had been said by Mr. Thorpe, Sir F. Palgrave and others, and how far short of the truth they had left off; but to have reprinted the four pages in which this is done would have been more than I could have hoped from your liberality. I am afraid that Mr. Davidson at "Gwynedd or Gwent," is as far from home as any of them. THOMAS KERSLAKE.

THE DATE OF DANTE'S DEATH.

Taylor Institution, Oxford: July 22, 1885.

Among the forty-three *sonetti* of Pieraccio Tedaldi, a contemporary of Dante, which were recently edited by Sig. Morpurgo from a Vatican Codex (published by the Libreria Dante at Florence), there is one of special interest, as it was occasioned by Dante's death. The eighteenth sonnet bears this title: "Di Pieraccio detto per la morte di Dante, che morì à dì 5 di Settembre 1321 . . ." As every Dante student knows, the day on which Dante, according to Boccaccio's words in his *Vita di Dante*, "rendered the fatigued spirit to his Creator" was Holy Cross day ("nel dì che la esaltazione della Santa Croce si celebra dalla Chiesa") or the fourteenth day of September, 1321 (cf. *Opere di Boccaccio*, Fir. 1833, vol. xv., p. 36; Balbo, *Vita di Dante*, p. 422; Scartazzini, *Vita di Dante*, p. 126).

Now, if we bear in mind that the old style of our calendar was not abandoned before the year 1582 by order of Gregory XIII., the difference of nine days between these two dates will be readily understood. Otherwise the date which is now commonly established would have to be tested by further researches. I need

scarcely mention that Giovanni Villani's incomplete date, viz., the "month of July," 1321 (cf. *Cronica*, l. ix., c. 134), has never met with approval.

From Tedaldi's sonnet we learn, at the same time, how greatly Dante was esteemed by his contemporaries, when he is eulogised with no less praise than Giov. Villani bestowed on him (cf. *Cronica*, l. ix., c. 134). For Tedaldi calls him: "Il dolce nostro maestro, il sommo autor, che fu più copioso in iscienza che Catone o Donato ovver Gualtieri." H. KREBS.

SCIENCE.

The Student's Arabic-English Dictionary. By F. Steingass. (W. H. Allen.)

STUDENTS of literary Arabic in this country have much reason to be grateful to Dr. Steingass for this laborious and conscientious work, which, for the first time in English, furnishes them, in a compact and convenient form, with a trustworthy authority to aid them in their progress through the wide field of Arabic prose literature. Hitherto, unless they knew Latin, German, or French, they have had to depend for the assistance they required on Richardson's (or Johnson's) Persian and Arabic Dictionary, a composite and antiquated work intended mainly for students of Persian, and now extremely scarce and costly, or on Catafago's ill-digested and very inadequate vocabulary. The superiority of Dr. Steingass's lexicon to these is so manifest that it is certain at once to take their place in the small world of Oriental study, and may, we hope, in the course of time even arrive at the unique distinction of a second edition.

The author has taken as his model the excellent *Handwörterbuch* of Arabic and German by Dr. Adolf Wahrmund, and has followed his original in arranging the Arabic words, as they would appear in a dictionary of an European tongue, according to the alphabetical order of the forms actually in use, and not, as in most Arabic lexicons, according to the alphabetical order of their roots. There can be no doubt that such an arrangement greatly diminishes the time and labour spent in looking up a word. With the customary root-order, the radicals have first to be ascertained, and the eye then carried down a list, often very lengthy, of derivatives arranged under the root. The inconveniences of this system are specially felt with words derived from weak roots and with broken plurals, which it is often difficult at once to refer to their originals. On the other hand, the labour spent in looking through a whole list of derived forms under each root is repaid by the insight which it gives into the word-building capacities of the language, and the word sought for is fixed in the mind in its natural association with other developments from the same radical, instead of being regarded as a mere isolated sound without kith or kin. The advantage of the first plan is the greater readiness with which the meaning of the text under translation is ascertained, that of the second the wider knowledge which is gained of the language. There is certainly room for both in the requirements of the student, and for this reason Dr. Steingass's book will be welcome to many who are already provided with Freytag or Lane. We question, however, the

usefulness of multiplying, as has been done here, under their servile letters forms which are perfectly regular and easy to find under the root, and are given there as well. The author has shown under each verbal root the infinitives (*nomina verbi*) of the derived conjugations. Why then was it necessary to swell the book by entering under *alif* some hundreds of infinitives of the forms *if'al*, *inf'al*, *ifti'al*, and *istif'al*, or under *ta* those of the forms *taf'il*, *tafa'ul*, and *tafa'ul*? No one who is competent to use the dictionary at all could hesitate to look for these where they are given, under their proper roots. To eliminate such words (and other ordinary and simple formations like the *nomina agentis et patientis*), in all cases where they do not bear some special sense not referable to their position in the verbal paradigm, would reduce the bulk, and therefore the cost, of the volume without in the least taking away from its usefulness. It is impossible to show in a dictionary all the forms which can be developed, according to the rules of grammar, from an Arabic root; and there is really no more reason why such derivatives as these should be given than there is for similarly including the persons of the imperfect or imperative.

In the arrangement of meanings under verbal roots Dr. Steingass has, we imagine, generally followed his original, which is based on excellent authorities. There is, however, considerable room for improvement in the classification and grouping of the different significations, which often present a bewildering and disconnected appearance. Thus under the verb *samma* we read—"poison; grant a particular favour; be granted particularly; purpose, resolve upon; stop; mend; make peace; examine closely; meet with the poisonous wind *samûm*." The last of these meanings (which, the author has omitted to state, belongs to the passive *summa* only) should evidently be coupled with the first; "poison" is hardly adequate, since the verb means to put poison into food as well as to administer poison to another person. Of the other meanings, "stop" is ambiguous, as there is nothing to show whether it means to stop a gap, to remain, or to leave off; and the rest are not properly grouped. The verb really includes two principal senses (1), to poison (a denominative from *samm*, poison), and (2) to make or mend a hole (a denominative from *samm* or *summ*, hole); from the latter are derived the tropical senses, first, of probing, examining, purposing, aiming; and secondly, of repairing a breach and making peace. There are few articles of any length under verbal roots which are not open to like criticism. Another serious deficiency under this head is the too frequent omission of the prepositions required to complete the senses assigned to the verbs. Thus *ja'a* is said to mean "come, come with, bring"; but the last two senses arise only when the verb is construed with *bi*. *Raghiba* with *ila* is said to mean "desire, crave, wish for, incline to"; it should be with *fi*: the verb with *ila* means to address a petition to some one—a sense which Dr. Steingass wrongly attributes to it without any preposition at all. *Dhahaba* is said to mean "think, deem," no preposition being mentioned; it is only when construed with *ila* that the verb has this meaning. *Safaha* is

said to mean "pardon"; it does so only when followed by 'an.

While the lexical portion of the work, notwithstanding these shortcomings, is generally good and full under verbs, nouns, and adjectives, that which deals with the *huruf* or particles and other auxiliary words is often very defective, although it is on the right interpretation of these important elements that the understanding of a sentence generally depends. The treatment, for instance, of *inna*, *anna*, *an* is most confused and meagre; no one would suspect from the explanations given that these words had any relation to one another. The articles on *idh*, *idha* (*idhan* with *nām* is omitted altogether), are unsatisfactory and incorrect. Under *hal* we are referred to *hayya*, where *hal* does not appear at all; even if it did, *hayyahal* has no connexion with the interrogative *hal*. The only rendering given for *kull* is "totality, the whole of, all of," which might do for *jami*, but ignores the important difference between *kullun* with *tanwin*, *kull* followed by a definite substantive, and *kull* followed by an indefinite substantive. *Lau*, the hypothetical particle for that which is not contemplated as happening, is not discriminated from *in*, the simple conditional "if." All that is given under *la* is "not; no (followed by the accusative, as *la abā la-hu*, 'he has no father')," which is an obviously inadequate account of the *la nāfiyatul-jins*, makes no reference to the omission of the *tanwin*, and adduces as an example a phrase which the grammarians have failed to reconcile with the rule (which requires *la abā la-hu*)*. It is impossible to explain the use of the particles without liberal illustrations; and to this some of the room saved by the omission of needless derived forms might profitably be devoted.

It is to be regretted that Dr. Steingass has throughout ignored the *ʿrāb*, without due observance of which no knowledge of the niceties of classical Arabic is possible; a still graver fault is the neglect of the *hamzah*, so that *imrūn* has to be looked for under *amr*, *marʿun* under *marr*. His principle has been to present the words in their consonantal form only, as they would appear in a text not supplied with vowels. But even in such a text *tashdid* and *hamzah* are generally supplied; and it is the business of a dictionary to show us the words in their complete shape, not in that abbreviated one which they assume only for the convenience of the ready writer. We have noticed some singular omissions of very common words; *ʿabnā* is not given as the plural of *ʿibn*; nor have we been able to find *astānah*, *kala*, *dhalama*. A few of the renderings are not exactly English: "scabious" for *ajrab* is not happy; *akit* is hardly "congelated cream"; *ist* (the plural of which is *astāh* not *istāt*) does not mean "foundation," nor is *isti* "fundamental." Perhaps it is pardonable that "guide" should have been given among the meanings of *mahdi*, though it is one which it is impossible that that word should bear. Dr. Steingass rightly gives no countenance to the recently invented form *muhdi*.

* Is it possible that this correct form is intended in the enigmatical "*lab-a lak-a*, 'you must by all means,'" which occurs a little lower down? If so, the form and the meaning are both wrongly given.

It is unfortunate, if inevitable, that a notice such as this of so praiseworthy and meritorious a work as that of Dr. Steingass should deal rather with deficiencies than with excellencies. We can only hope that the real deserts of the book may win for it so large a sale that a second edition may soon be called for, in which the defects here noticed can be supplied. So useful a book should certainly be brought within the means of the greatest possible number of those who take an interest in its subject. We suppose publishers understand their business; but we must confess that to ask for a volume containing less than the letterpress of a single part of Lane a price more than twice as great seems to us hardly the way to effect that desirable object. They manage these things much better in Germany.

C. J. LYALL.

THE AMERICAN PHILOLOGICAL ASSOCIATION.

[We quote the following from the New York Critic of July 18:]

"Last week's sessions of the American Philological Association were held in the Sloane Laboratory at Yale. This is the second time within its existence of seventeen years that the association has met at the old New Haven college. About sixty members, with many visitors, were present at the opening meeting on Tuesday afternoon. Dr. Thomas D. Goodell, of Hartford, read the first paper, on 'The Quantity of Verse in English,' in which he maintained that quantity and not accent is the determining law in English, no less than in Greek and Latin, verse. This was a pet theory of the late Sidney Lanier. Prof. March suggested its verification or disproval by a count and classification of the whole number of syllables in Chaucer, Shakspeare and Milton, but no one volunteered to undertake the task. Prof. Bernadotte Perrin, of Western Reserve College, followed with an essay on 'Equestrianism in the Doloneia.' His conclusion was that Odysseus and Diomed both rode back to camp, bareback, on the captured chariot horses of the slaughtered Rhoesus.

"In the evening, Prof. W. W. Goodwin delivered his inaugural address as President. After reviewing the history of the association, he spoke at length on the subject of 'The American School at Athens.' The Greek Government has presented a tract of land to the school, and twenty thousand dollars are needed to erect a building upon it. Prof. Goodwin made an eloquent plea for the necessary means to take advantage of the generous gift of the Greeks. On Wednesday morning 'The Tibeto-Burman Group of Languages' were treated of by Prof. John Avery, of Brunswick, Me. Then Prof. March read a paper on 'The Neo-Grammarians,' which took the form of a review of Prof. Sievers's part of the article on 'Philology' in the last volume of the *Encyclopaedia Britannica*. Prof. Sievers is a 'neo-grammarians,' and Prof. March, who is not, criticised his theories somewhat severely. Prof. W. D. Whitney, who wrote the other part of the Britannica article, and was highly praised for it by *The Athenaeum* at the expense of Dr. Sievers, came to his feet, when Prof. March had finished speaking, to say that the new school of grammarians had undoubtedly done much good work, although he could not feel that they had materially shaken the position of the older grammarians. An essay on 'The Genealogy of Words,' by Prof. M. W. Easton, of Pennsylvania, was read by Prof. W. B. Owen, of Lafayette College. Prof. R. B. Richardson, of Dartmouth, spoke of 'The Reluctance to Appeal to the Sense of Sight in Greek Tragedy.' The point he desired to make was, that the dramatists avoided introducing battle and murder scenes, &c., only when they could not, from physical or mechanical limitations, be presented in a way to insure illusion. Dr. Isaac H. Hall read a paper on an unpublished Greek MS. in the Astor Library, containing an introduction to Hesiod's *Works and*

Days, with numerous interlinear glosses. 'The Roots of the Sanskrit Language' was the subject of an important paper read on Wednesday evening by Prof. Whitney, who has finished, and is about to publish as a supplement to his Sanskrit grammar, a complete classified and dated list of all the genuine Sanskrit roots.

"The most popular essay of the session was one on 'Negro English,' which originally appeared in *Anglia* last year. Its author, Prof. J. A. Harrison, of Washington and Lee University, is a life-long resident of the South, and has made a special study of the whole subject of American negro-speech—of which, indeed, he has constructed a grammar and compiled a glossary. In his paper read before the philologists on Wednesday last, he said that there are several distinctly marked dialects of this English, prevailing respectively in Virginia, on the seacoast of South Carolina and Georgia, and through the middle and southern States. It has been impossible to register scientifically the varied phenomena of negro phonetics, or to reproduce the quite indescribable shades of intonation with which the sounds are uttered; but an effort has been made to approximate to a correct reproduction of the pronunciation by an imitative orthography and by key-words serving to show the dialectal variations of different localities. The humour and naïveté of the negro are features which must not be overlooked in gauging his intellectual calibre. Much of his talk is baby-talk, of an exceedingly attractive sort to those to the manner born. He deals in hyperbole, in rhythm, in picture words, like the poet. The slang, which is an ingrained part of his being, as deep-dyed as his skin, is with him not mere word distortion; it is his verbal breath of life, caught from his surroundings and wrought up into the wonderful figure speech, specimens of which were given by the speaker under the head of negroisms. The results of a total abstraction of all means of self-cultivation from the field of negro life were clearly enough seen in the representations which followed of his treatment of the English tongue. Negro-English is an ear-language altogether, a language built up on what the late Prof. Haldemann, of Pennsylvania, called 'otosis,' an error of ear. The only wonder is how the negro could have caught the rapidly uttered sounds of the language spoken around him so truly, and reproduced them so ingeniously, transmitting what he had learned in a form so comparatively unspoiled. The fertility of the negro dialect is really wonderful, not only in the ingenious distortion of words by which new and startling significance is given to common English words, but more especially in the domain of imitation of sounds, cries, and animal utterance. To the negro all nature is alive, replete with intelligence; the whispering, tinkling, hissing, booming, muttering, 'zoonin,' around him, are full of mysterious hints and suggestions, which he reproduces in words that imitate, often strikingly, the poetic and multiform messages which nature sends him through his auditory nerve. He is on intimate terms with the wild animals and buds, the flora and fauna of the immense stretches of pine-woods among which for generations his habitation has been pitched. The negro passion for music and for rhythmic utterance has often been remarked. A negro sermon nearly always rises to a pitch of exaltation at which ordinary prose accent, intonation, and word-order are too tame to express the streaming emotion within. The sermon becomes a cry, a poem, an improvisation. It is intoned with melodious energy; it is full of scraps of Scripture in poem form, and to say that it becomes an orgy of figures and metaphors, sobbed or shouted out with the voice of Boanerges, is hardly going too far.

"Other papers read were by Prof. Goodwin, 'On the Relation of the *ῥῶδες* to the *ῥῶδες* in the Attic Senate'; by Prof. W. S. Scarborough, of Wilberforce University, on 'Fatalism in Homer and Virgil'; by Dr. C. K. Nelson, on 'The Gothic Bible of Ulfilas'; by Prof. Whitney, on 'The Sixth and Seventh Aorists in Sanskrit'; by Prof. T. D. Seymour, of Yale, on 'The Feminine Caesura in Homer'; by Prof. Samuel Porter, of Washington, on 'The Position of the Larynx in certain Articulations'; by Dr. E. G. Sihler, on a Number of Scattered Passages in Euripides, Sophocles, Xenophon, and other Greek Authors'; by Mr. A. S.

Gatschet, on 'The Affinity of the Cherokee to the Iroquois Dialects'; by the Rev. Dr. Francis Brown, of New York, on 'The Revised Version of the Old Testament, and the Massoretic Text'; and by Dr. Platner, of Yale, on 'Three Recensions of the Rāmāyana.'

SCIENCE NOTES.

THE recently-founded Scottish Geographical Society purpose to form a loan collection of maps, plans, itineraries or guide-books, and views relating to Scotland, for exhibition at the Aberdeen meeting of the British Association next month. The address of the secretary is 80A, Princes Street, Edinburgh.

THE new volume in the "Nature Series" (Macmillan) will be *Flowers, Insects, and Leaves*, by Sir John Lubbock.

MESSRS. BLACKIE & SON will publish next week a new work on Practical Arithmetic, by Mr. John Jackson, of Belfast, containing several entirely new features, notably the "Rule of Complementary or Incremental Addition," which is substituted for the rule of subtraction. The author claims that, in addition to its being a much easier and simpler method, it is calculated to secure a saving of thirty to fifty per cent. in figures in all the rules.

THE International Geological Congress, whose meeting was postponed last year, owing to the epidemic of cholera in Southern Europe, will hold its third meeting at Berlin on September 28, under the honorary presidency of Prof. H. von Dechen.

DR. HICKS has proposed, in the August number of the *Geological Magazine*, a new classification of the Palaeozoic series. He proposes to arrange the Palaeozoic strata in three master groups—the Cambrian, the Devonian, and the Carboniferous. The Cambrian, which thus receives a greater extension than is commonly assigned to it, is sub-divided into three series. The lowest is to be designated the *Georgian* group—a new name suggested by the development of the lower Cambrian beds in the districts bordering on St. George's Channel. For the middle Cambrian, Prof. Lapworth's term *Ordovician* is employed; while for the upper Cambrian the old term *Silurian* will be retained.

MR. EDWARD STANFORD has sent us a revised edition of his large-scale map of the new London boroughs, according to the Redistribution of Seats Act. The artificial character of the boundaries is very effectively shown, though we could wish that each entire borough, with its divisions, had been uniformly coloured. On one point, in which we are personally interested, there is a mistake. The Liberty of the Rolls, here included within the borough of Holborn, was, by an amendment introduced at the last moment, transferred to the borough of the Strand.

PHILOLOGY NOTES.

THE Rev. E. Droese, of the Church Missionary Society, has published an Introduction to the Malto Language and a Malto Vocabulary. Malto is the name of the language spoken by the Paharis, or hill men, near Bhagalpur, in Bengal, who call themselves Malers, or "men." It possesses a philological interest, as being generally considered the most northerly offshoot of the Dravidian family of speech which prevails throughout all Southern India. Mr. Droese, while recognising Dravidian elements, e.g., the pronouns and the first two numerals, points out that it differs from the Dravidian type in many essential points.

THE Rev. J. Richardson, of the London Missionary Society, has nearly ready for publication a new *Malagasy-English Dictionary*. Besides

the Dictionary proper, which extends to about 750 pages, the book will also contain an Introduction to the Malagasy Language, written by the Rev. W. E. Cousins.

WE must congratulate Messrs. Gilbert & Rivington, the well-known polyglot printers, upon the specimens of oriental and foreign printing which they have recently issued in the form of a folio pamphlet, containing trade advertisements in a large number of strange languages.

FINE ART.

GREAT SALE of PICTURES, at reduced prices (Engravings, Chromos, and Photographs), handsomely framed. Everyone about to purchase pictures should pay a visit. Very suitable for wedding and Christmas presents.—GEO. REES, 115, Strand, near Waterloo-bridge.

L'Art de la Verrerie. Par Gerspach. (Paris.)

THIS is, without exception, the best book on the history of glass-making, regarded from an artistic point of view, with which we are acquainted. Other well-known works are devoted to one or other branch or period of production, or to the methods by which this invaluable material is tortured and twisted, cut and enamelled, scratched, engraved or polished, as its application may require, and composed in every colour, from the limpid purity of the diamond to the blackness of imitated jet. The excellent introductory notices in Mr. Nisbett's catalogues of the Slade and the South Kensington collections are necessarily limited to the objects in those collections. The grand work of M. Achille Deville is restricted to the antique. Mrs. Wallace-Dunlop's *Glass in the Old World* has been favourably noticed, as it deserved, in the *ACADEMY*; while the smaller works of Apsley, Pellatt, A. Sanzay and others treat of the technical methods of the various branches of the manufacture.

This volume of the excellent series of the "Bibliothèque de l'Enseignement du Beaux-Arts" is by the same author as the equally good one on Mosaics, and is full of carefully considered and arranged matter, with abundant historical and documentary references. Without pretending to more than an introductory consideration of the subject, which thoroughly to treat would necessitate far larger and more ponderous tomes, this little book, though "full as an egg," is stimulating to the appetite for more from the same able hand.

Commencing with the antique of Egypt, Phœnicia, and Greece, the glass productions of the Romans and of those working under their sway are thoughtfully considered, and reference made to unique examples in the unrivalled collection of the museum at Naples. Of the curious and rare reticulated cups referred to at p. 48, one, not here referred to, was found in perfect condition at Cologne shortly before our Queen, then travelling in Germany, had stopped at Deutz. The discoverer having been communicated to the royal party, an hour was fixed, on the morning of their departure, for the cup to be brought for her Majesty's inspection with the idea of acquisition. Its owner started with the precious glass; but, as he approached, the long bridge of boats opened, and an endless line of rafts and barges were so slow in passing through that the appointed time passed away, and the royal party had proceeded on their journey before the disappointed possessor could cross to the hotel. If our memory serves us rightly,

this cup was afterwards bought by King Louis of Bavaria, and is now at Munich.

One unique example, as we believe, of the use of glass with metal in Roman times, now in the British Museum, is not referred to here. It is an oviform cup of silver, pierced with lateral holes, into which a lining of dark blue glass has been blown; this, swelling through the orifices at the sides, projects in convex form, giving the effect of *cabochon* sapphires set on the outer surface of the cup. It was found in Italy.

Where so much is excellent we regret the necessity of differing from the author's accuracy and taste where he states that (p. 58)

"Le vase de Portland a donné naissance au genre Anglais Wedgwood, qui est le nom d'un fabricant de porcelaine; le fond des pièces est d'un bleu mat, la décoration est composée de figures et d'ornements en pâte blanche. L'aspect général est froid, terne, et sans aucune vibration; il ne rappelle le verre en aucune façon et ne fait pas valoir les qualités de la porcelaine," &c.

Such condemnation of one of the choicest productions of ceramic art is unworthy of so learned and discriminating a writer.

The division treating of Eastern glass is excellent. After reference to the statements of Theophilus and others on the glass produced in Byzantium, he passes on to the productions of Persia, Damascus, and Arabia, instancing the cup of Chosroes and other known important pieces of later date and so-called Arabian production; but hinting (p. 90) the reasonable doubt as to what real and practical native art ever existed among the Arabs, or whether they were not more apt in adopting and adapting the arts of the countries they overran. An interesting account of the dispersion of the treasure of the Fatimite Calif Mostausser Billah in 1062, and many valuable references, enrich this section of the work. The magnificent enamelled pieces produced during the twelfth, thirteenth, and fourteenth centuries gradually ceased before the rising sun of the Venetian factories in the fifteenth, whence, in later time, lamps to order were exported to the East, as proved by the document of 1569 discovered by M. Yriarte in the archives of the Friari. Thence also glass makers went to teach their art at Shiraz, as they did to their nearer European neighbours.

The section on "L'Occident" is equally well done, that portion devoted to the Venetian being enriched with much documentary references. Our space will not permit us to do more than glance at the abundant matter in this little book, which, full as it is, one leaves with the wish for more of equal excellence. The portion devoted to the glass productions of France is, however, unduly amplified, her productions before the advent of Venetian artists, to whom the rare enamelled pieces may be attributed, being of ordinary character and in no way superior to those of neighbouring countries. Writing of the glass of Poitou M. Gerspach admits, "Nous sommes obligés de reconnaître que le perfectionnement considérable introduit dans la décoration vers le milieu du XVI^e siècle coïncide avec l'arrivée des Italiens." Window-glass seems to have been a production of considerable importance; and also glass for mirrors, for which Normandy claims the important invention of moulded plate (*glaces coulées*) in 1688, by

her son Louis-Lucas de Néhon, director of the royal factory at Paris, whence the finest plates were exported to all the world.

Perhaps too little space is given in the volume to the glass of Germany, Bohemia, the Low Countries, and Spain—the latter very inadequate. We trust, however, that the valuable documents collected by the late much regretted Baron Ch. Davillier, and his MS. notes on Spanish glass, which he was engaged in embodying in an exhaustive work on the subject at the time of his sudden seizure and death, may be completed by an able hand.

The glass works of England and of China are dismissed with scant courtesy, considering their excellence in quality or in art; five pages to the former and four to the latter being but a meagre allowance. The volume closes with a good didactic *résumé* on the progress and the artistic principles on which the manufacture and decoration of glass should be conducted. All who study the history and development of this interesting branch of art industry and manufacture must secure a copy of this *multum in parvo*, which is abundantly illustrated with engravings made expressly for the work.

C. DRURY E. FORTNUM.

M. MASPERO'S REPORT ON HIS LATEST EXCAVATIONS IN EGYPT.

[We have received, through Miss Amelia B. Edwards, the following Report by M. Maspero of his excavations in Egypt during the past winter, which we print *verbatim* :]

I.

"Mariette n'aimait pas les petites localités : c'était, disait-il, perdre son temps que s'arrêter à Gaou el Kébir, quand on avait devant soi des champs de fouille aussi riches que ceux de Sakkarah, de Thèbes et d'Abydos. Je crois quant à moi que la plupart des sites qu'il négligeait ne méritaient pas ce dédain. J'ai l'habitude de leur consacrer chaque année quinze jours ou trois semaines et jusqu'à présent je n'ai pas eu motif de regretter ma peine. Quelques-uns possédaient des inscriptions royales, des stèles, des tombeaux ; tous ont rendu des objets curieux pour l'étude des mœurs et de la vie privée : si peu qu'on y découvre, notre connaissance de l'histoire y gagne, et les salles du Musée se remplissent.

"C'est parfois le hasard qui se charge d'attirer l'attention sur ces points secondaires. Depuis que je leur ai accordé moitié de la trouvaille, les fellahs, toujours à l'affût des antiquités, ne manquent pas de nous indiquer les monuments trop gros ou trop lourds pour qu'il soit prudent de les voler. Au mois de Décembre, 1884, des ouvriers qui foraient un puits à quelque distance d'El-Khozâm, à six lieues au nord de Thèbes, mirent au jour des restes de murs en briques, au milieu desquels gisait une dalle longue de trois mètres ou à peu près. En Orient, toute dalle cache un trésor : les récits véridiques des *Mille et une Nuits* sont là pour le prouver. Le premier mouvement de nos gens fut de briser la pierre, afin d'arriver à l'or qu'elle ne pouvait manquer de recouvrir ; mais elle était dure et résista, les voisins accoururent, puis la police, qui suspendit les travaux jusqu'au moment où je viendrais inspecter les lieux. Les murs marquaient l'emplacement d'une chapelle funéraire, construite par un seigneur thébain de la XI^e dynastie ; la dalle était une stèle renversée, taillée en forme de porte et dédiée à la mémoire du propriétaire. Laisser le morceau en place eût été le livrer à une destruction certaine : nous l'enlevâmes malgré le poids et les dimensions. Plus de cent personnes s'étaient rassemblées de dix lieues à la ronde et attendaient avec impatience qu'on eût terminé l'opération ; dès que la pierre fut en route vers le fleuve, elles se précipitèrent dans la tranchée que nous avions été obligés de

pratiquer pour la dégager et se mirent à défoncer le sol avec les mains. Le désappointement fut grand de ne trouver au lieu de pièces d'or, que des éclats de calcaire et des tessons de poteries ; puis on se persuada qu'en creusant plus profondément on serait plus heureux. Vingt hommes perdirent deux mois entiers à retourner la terre, sans succès bien entendu : El-Khozâm n'avait qu'un monument à donner et nous le tenions.

"A Siout, l'émotion fut plus vive et mieux justifiée. Les Algériens et les Tunisiens ont en Egypte une réputation de sorciers bien établie. Un de ces Moghrébins persuada à deux Grecs qu'un trésor antique était caché dans le cimetière de Drongah, au sud de Siout : ils demandèrent l'autorisation de l'y chercher sous la surveillance d'un employé du Musée. Après quelques conjurations préliminaires, le magicien indiqua l'endroit précis ; à six mètres de la surface on atteignit le rocher, à huit mètres plus bas un bloc céda sous les coups de pic et les ouvriers tombèrent pêle-mêle dans une chambre grossièrement équarrie, dont l'entrée ancienne était bouchée par un éboulement de la voûte. Un four en briques, encore muni de sa porte en métal, plus de deux cents vases en pierre et en bronze de forme diverse, quelques feuilles d'or roulées, épaisses d'un quart de millimètre et, dans un coin, un tas de terre noire, luisante, grasse au toucher : plafond et murs, tout était enduit d'une couche de suie. Les travaux avaient attiré dès le début une foule de curieux telle qu'il avait fallu la présence de deux soldats de police pour la contenir. Si tôt que la nouvelle se répandit au-dehors, le tumulte éclata ; les habitants de Drongah, qui sont Coptes, accoururent en masse avec des bâtons et voulurent descendre dans le trou pour tout piller. On essaya d'abord de parlementer avec eux : 'Le trésor appartenait à l'administration qui, seule, avait droit d'en disposer à sa guise.' Mais ils refusaient de rien entendre. 'Qui est votre administration ? Nous ne la connaissons pas, nous ne sommes pas ses serviteurs. Cet or a été mis là par nos pères, il est à nous, si vous y touchez, nous vous frapperons et votre sang retombera sur vous, car vous êtes des voleurs et des étrangers.' Pendant le débat, les habitants d'un village musulman étaient survenus et réclamaient leur part, mais, au premier mot, les gens de Drongah se jetèrent sur eux : 'Cet or a été trouvé en terre copte, et nous sommes Coptes. Vous au contraire, vous êtes des musulmans et les tombes de vos pères sont en Arabie : allez chercher là-bas l'or qu'ils ont enfoui, et laissez-nous celui que nos pères ont caché pour nous dans notre pays.' C'était une petite querelle religieuse en surcroît de l'émotion : tandis qu'elle faisait rage, un détachement de soldats, mandé en hâte de Siout, arrivait baïonnette au canon. Il n'était que temps, car musulmans et chrétiens s'étaient réconciliés et se préparaient à s'emparer du butin, sauf à reprendre la discussion au moment du partage. L'or était de bas titre et en quantité minime : on en estima la valeur à dix-huit cents francs dans un des bazars du Caire. Mais à Siout l'imagination populaire se monte aisément : le jour même on évaluait le trésor au kilogramme, le lendemain au boisseau et un mois après on ne causait dans la campagne que des seize ardebs (environ 3158 litres) d'or découverts à Siout par l'administration des fouilles.

"Restait à expliquer la présence de tant d'objets disparates dans la chambre mystérieuse. Le fourneau était d'aspect et de façon relativement moderne : je ne pense pas qu'on puisse en reporter la fabrication au-delà du VII^e ou du VIII^e siècle de notre ère. Au contraire, les vases appartenaient à la période archaïque de l'art égyptien, et ont dû être recueillis dans les tombes les plus vieilles de la montagne. Il n'est pas rare aujourd'hui encore de rencontrer chez les fellahs des objets antiques qui ont été détournés de leur destination primitive et servent aux usages journaliers de la vie ; des tasses en albâtre où coula le vin des libations renfermant la provision de tabac d'une famille, et l'un des beaux vases en bronze du musée était sur le feu, plein de fèves, quand j'eus la chance de le découvrir à Qouft, en 1883, dans une hutte. L'adaptation aux besoins du ménage des ustensiles déposés dans les tombes devait être bien plus fréquente encore au temps des chrétiens et pendant les premiers siècles de l'Islâm. Beaucoup des vases de Drongah ont appartenu certainement aux

momies des princes qui régnaient à Siout, il y a quelques milliers d'années : ceux d'entre eux qui sont en diorite et en granit noir tacheté de blanc ressemblent trop aux coupes qu'on déterre à Sakkarah pour ne pas remonter jusqu'à la IV^e ou à la V^e dynasties. L'examen des lieux m'avait d'abord incliné à penser que le hasard nous avait conduit dans le repaire d'un faux-monnaieur ; mais les coins, les moules, les mar-teaux, les pinces, tout l'attirail de la frappe manquait. Cette hypothèse écartée, une autre me vint naturellement à l'esprit. L'alchimie, prosaïque sévèrement par les lois chrétiennes et musulmanes, avait besoin de mystère ; elle exigeait parfois des évocations d'esprit auxqueltes une tombe était favorable. La chambre de Drongah était donc un hypogée ancien transformé en laboratoire par un fanatique du grand œuvre. Le tas de terre noire me fournit une preuve décisive à l'appui de cette opinion : une pincée jetée sur une pièce de cuivre rougie au feu, la teignit en blanc, comme l'*arsenic des philosophes*. J'aurais désiré le recueillir et le soumettre aux recherches des savants compétents, mais nos Arabes, plus versés que nous aux sciences secrètes, avaient reconnu du premier coup ce dont il s'agissait et avaient tout emporté.

"Il faut bien le dire, le plupart des petites localités ne nous réservent pas aussi bonne aubaine qu'El-Khozâm ou Drongah : ce qu'elles nous livrent le plus, c'est la momie et le mobilier funéraire. Le savant l'Écossais rapporte dans une de ses lettres, la jolie histoire d'un pharmacien de ses amis qui ne pouvait se procurer à aucun prix des Égyptiens de qualité pour fabriquer la poudre de momie dont les médecins usaient beaucoup à cette époque : ses correspondants d'Alexandrie disaient que les cimetières anciens étaient épuisés et que les indigènes, toujours ingénieux quand il s'agit de tromper le prochain, en étaient réduits à fabriquer de fausses momies pour répondre aux demandes qu'on leur adressait d'Europe. Ils allaient pendant la nuit déterrer les morts de la veille, de préférence les Juifs ou les Chrétiens, les s'échaient au four, les enveloppaient de vieux chiffons, et les expédiaient à Marseille, comme momies authentiques, ce dont les pauvres malades souffraient grandement. Il est fâcheux que ce joli remède soit passé de mode en médecine, car nous avons déterré depuis le mois de Février 1884, de quoi approvisionner toutes les drogueries du monde, à Edfou, à Gébélîn à Akhmîm.

Du haut des pylones d'Edfou, on aperçoit vers l'Ouest, dans la montagne, l'ouverture de quelques grottes. Qu'elles aient été percées de main d'homme et employées comme sépultures, le fait est incontestable ; mais elles ont été si soigneusement dévastées qu'on n'y voit plus aucune trace d'hieroglyphes ou de figures. Au-dessous, dans la plaine, des ossements humains, des éclats de bois, des tessons épars et tous les indices d'un petit cimetière gréco-romain. Avec la meilleure volonté du monde, on ne peut y reconnaître l'emplacement de la nécropole principale, celle où reposaient les grands-prêtres d'Horus et les princes d'Apollonopolis. Après trois années de recherches, nous en avons trouvé une partie auprès du village d'El Qaçâa, à deux heures au sud d'Edfou. C'est un tertre en mauvais grès mêlé de calcaire, haut de vingt mètres à peine et à moitié noyé dans le sable. Il est traversé en tout sens par des galeries horizontales ou verticales, séparées par des parois si minces qu'elles ont cédé sous le poids de la voûte et se sont affondrées en plus d'un endroit. Un seul puits carré, de deux mètres de largeur sur six de profondeur, était encore en bon état : une porte basse ménagée au fond dans la muraille ouest, ouvre sur une chambre assez vaste d'où l'on passe dans une salle plus vaste encore. Les cadavres n'y étaient pas entassés comme ils sont dans les hypogées ordinaires : ils occupent des niches étroites oblongues, disposées en étages comme les *loculi* des catacombes romaines. Ils sont noirs, cassants, saturés de bitume, et enveloppés à peine de deux tours de bandelettes appliquées si étroitement que les reliefs du buste et les traits du visage se dessinent sous le maillot. Les deux chambres renfermaient trois cents au moins de ces momies, les unes encore étendues à leur place primitive, les autres jetées à terre et dépouillées. On releva dans la première chambre, deux beaux cartonnages d'époque gréco-romaine, peints et dorés magnifiquement, mais pourris et

tombant sous le doigt à la moindre pression, puis une moitié d'épithaphe grecque en vers barbares. La pierre qui la portait avait été brisée dans l'antiquité, et les fragments en avaient servi probablement à caler les momies pendant les dernières cérémonies, car les faces et la cassure étaient souillées de bitume. Grâce à ces menus détails et aux inscriptions mutilées des deux cartonnages, il est facile de reconstituer l'histoire de ce tombeau. Il avait appartenu vers la fin de l'époque ptolémaïque à deux membres de la famille féodale qui gouvernait à Edfou et y exerçait au I^{er} ou du II^e siècle civil et religieux. Un ou deux siècles plus tard, vers le temps de Septime Sévère, il était déjà abandonné et fut transformé en une sorte de fosse commune où l'on emmagasina les momies des employés inférieurs du temple et de leurs parents. Tout trahit en elles la misère et l'ignorance : nulle inscription, nulle figure, nul amulette, pas même un scarabée, et leur dénuement est si bien connu des Arabes du voisinage qu'ils ne se donnent même plus la peine de les ouvrir. Elles n'en sont pas moins curieuses pour nous, car elles nous montrent ce qu'étaient devenus l'art de l'embaumement et l'observance des rites funéraires dans un des sanctuaires les plus populaires de la Haute Égypte, une certaine d'années avant le triomphe du christianisme.

« A mi-route entre Erment et Esneh le Nil était obstrué jadis par un banc de mauvais calcaire qui courait d'un côté à l'autre de la vallée et formait comme à Gêbel-Sillâh une sorte de barrage naturel. Les eaux l'avaient percé dès les premières dynasties, et n'en avaient laissé subsister qu'une tranche longue et mince, dirigée du sud au nord, longue d'environ trois mille mètres, haute de soixante au point culminant, et couronnée aujourd'hui par la coupole d'un santan. Encore à l'époque romaine, elles entouraient cet îlot de roches, et, se rejetant sur la gauche, arrosaient au passage la petite ville d'Aphroditépolis; mais, depuis lors, le canal ouest a été comblé par les alluvions. De nos jours, le fleuve coule entier dans l'ancien bras oriental, et le village de Gêbelîn, qui a succédé à Aphroditépolis, est assez loin dans l'intérieur des terres. La nécropole est répartie sur les deux rives. Une partie des morts franchissait le Nil et allaient s'établir sur l'autre bord, près de l'endroit où s'élève aujourd'hui le village de Méalâh : c'étaient les prêtres d'Ammon-Râ, les chanteurs du dieu, les bourgeois riches, les gens à prétention. Les autres étaient enterrés à quelques centaines de mètres de la ville, au pied de la montagne. Sur la rive droite, à Méalâh, les tombes sont des cellules sans ornements où les cercueils sont empilés par vingt et par trente. Les meilleurs ont la forme humaine et se rapprochent par le type des cercueils thébains du VII^e ou VI^e siècles avant notre ère. La tête, parfois assez fine d'expression, est ceinte d'une couronne de fleurs; un beau lotus bleu, épanoui, retombe sur le front. La gaine est recouverte d'un vernis jaune, sur lequel les hiéroglyphes et les tableaux s'enlèvent en bleu terne, en noir, en rouge, en vert. Tous les cercueils de ce genre ou ne portent aucun nom de propriétaire ou ont appartenu à des personnages attachés au culte d'Ammon-Thébaïn. Ces observations me portent à croire qu'ils n'ont pas été fabriqués à Aphroditépolis, mais à Thèbes même, et qu'ils ont été importés soit pour satisfaire aux caprices de la mode, soit pour remédier aux imperfections de l'industrie provinciale. Les cercueils qu'on peut regarder comme ayant été taillés dans les ateliers de la localité sont en effet d'une rudesse de style incroyables. Les traits du visage ont été hachés plutôt que découpés dans le bois par le sculpteur, et la maladresse du peintre chargé de dessiner les légendes est telle que les lettres ressemblent aux hiéroglyphes qu'on voit dans les ouvrages de Kircher ou de Paul Lucas. Beaucoup de cercueils ne sont que des boîtes en palmier mal d'grossies, sans peinture, sans écriture. De pauvres petites enfants sont roulées dans des nattes grossières ou empaquetées comme en bourriches, dans des étoffes de fibre de palmier. Les momies sont jaunes et friables, emmaillottées lourdement, sans cartonnages, sans colliers, sans amulettes, sans fleurs; mais elles ont toutes une paire de chaussures et un bâton, pour le voyage de l'autre monde. Les chaussures ne sont pas ordinairement très soignées, de vrais souliers de fellahs, à forte semelle, en cuir rouge ou noir, déchirés, éculés, usés, ce que le mort avait de plus mauvais dans sa garde-robe;

ça et là pourtant j'ai ramassé des sandales de luxe dont les lanières sont découpées et gaufrées d'ornements du meilleur goût. Le mobilier funéraire n'est pas considérable : de mauvais chevets en bois, un coffret, et dans un cas seulement, une centaine de vases, de coupes, de plats en terre rouge cuite au feu, si neufs et si luisants d'apparence, que l'authenticité m'en aurait inspiré des soupçons, si je ne les avais trouvés moi-même. Sur la rive gauche, point de chambres et peu de cercueils : les cadavres ont été enfouis négligemment dans des fosses si peu profondes que les bêtes les ont parfois déterrés et dévorés à moitié. Vous vous demanderez ce que les chacals et les hyènes peuvent trouver à ronger sur une momie : il faut croire cependant que le linge et la chair bituminés ont une saveur appétissante, car j'ai vu souvent des chiens et même des chèvres en manger des lambeaux avec les signes de la joie intense. Les momies sont donc rares qui ont échappé à la voracité des animaux et à la cupidité des Arabes, mais le mobilier funéraire est abondant. La pièce principale en était un lit bas, de ceux que les Nubiens emploient encore et qu'ils nomment *ag-garebs*. Figurez-vous un cadre en bois d'acacia ou de sycamore, monté sur quatre pieds, et tendu d'un filet en cuir ou d'une toile en damier sur laquelle on posait le matelas, quand il y en avait un : la longueur est d'environ 1^m 50, la largeur de 0^m 60, si bien que le dormeur n'a pas la place de s'étendre et doit se pelotonner sur lui-même. A côté de ce meuble commode gisent pêle-mêle des vases et des armes votives, arcs, flèches, boumerangs, massues, cassées pour la plupart. C'est volontairement qu'on les brisait et pour les tuer : leur âme, leur double, dégagés de leur enveloppe matérielle, allaient rejoindre dans l'autre monde l'âme et le double du défunt. Les provisions de bouche, le pain, le blé, les grains, le miel, les cosmétiques, le fard pour la toilette, des cuillers en bois et en ivoire, des gobelets en corne, des tabourets, des guéridons à trois ou quatre pieds, des pierres à aiguiser, des flûtes en roseau, des poupées modelées en cire rouge sur armature de jonc, complètent l'équipement : à Gêbelîn, les tombes sont de vrais magasins où l'on peut se procurer sans trop de frais tout ce qui était nécessaire à un ménage de petits bourgeois égyptiens.

G. MASPERO.

EGYPT EXPLORATION FUND.

THE objects found by M. Flinders Petrie this year at Naukratis will be on view on Saturday next (August 8), and on Tuesdays, Thursdays, and Saturdays between 10 and 4 until the end of September, at the room of the Royal Archaeological Institute, Oxford Mansion, near Oxford Circus, by kind permission of the Council of the Institute.

The principal results of the past season's work are: (1) Discovery of the site of Naukratis and of the plan of the streets; (2) discovery of the remains of the only archaic Greek temple known in Egypt; (3) discovery of the only series of ceremonial foundation deposits yet known; (4) a large collection of archaic Greek iron tools of the sixth century B.C.; (5) a large collection of archaic Greek pottery, much of it incised with dedications of the sixth and seventh centuries B.C.; (6) the largest number of Egyptian weights yet known; and (7) a series of over a thousand stamped amphora handles.

CORRESPONDENCE.

BERNA OF SIENA.

Siena.

The recent sale in London of the collection of pictures belonging to the Rev. J. Fuller Russell, comprised an early example of the Siena school painted by Berna, representing four saints before an emperor on a gold background. Vasari devotes a few pages to this painter; but his account of him is merely a summary of what he calls a brief career, cut short by a fall from a scaffold when painting in a church at San Gimignano. A footnote com-

plaints of the silence of contemporary Siena writers with regard to Berna, attributing it to his many wanderings from his native city. I find on referring to Ettore Romagnoli, the laborious local chronicler, who compiled twelve volumes of biographical details concerning the Siena artists, dating from the twelfth to the beginning of the present century, very little additional information. Such as it is, it is contained in ten or eleven pages of the MS. copy I have before me, presented by the author to the Siena Library in the year 1835. Romagnoli, I may say in passing, gives his readers a wonderful proof of the immense fertility of the Republic of Siena in industries applied to the fine arts. Roughly counting the names in the chronological index, there are 800 of them considerable enough to merit a separate place in his records, including painters, sculptors, architects, illuminators, workers in mosaic, gold, bronze, glass, majolica, and, most renowned of all, the wood-carvers. Gaetano Milanesi, the Senese editor, who annotated Vasari's "Lives," and, judging by the initials G. M., the same who has made occasional comments on the margin of the Romagnoli MS., is disposed to deny the tradition of the death of Berna in extreme youth, and even throws doubt on the existence of any painter in Siena named Berna or Barna, as diminutives of Bernardo or Barnaba, flourishing during the period between 1355 and 1381. Adopting the form of spelling used in the commentaries of Lorenzo Ghiberti, who writes Barna (not Berna as Vasari prefers), he inclines strongly to think the real painter was Barna di Bertini, whose name is enrolled as a "decorator" in a list of the mercantile guild of Siena for the year 1340. If this supposition be correct, he to whom the people of San Gimignano dedicated a laudatory epitaph in Latin must have been far advanced in years; but the lines are without authority, having been composed in comparatively modern times, with no particulars of age inscribed therein, so we are left entirely to conjecture.

Romagnoli begins by quoting a paragraph from Sebastiano Erizzo, the Venetian writer on coins, medals, poetry, and music, whose lament on the too frequent losses to art through early death is almost verbatim the same as that afterwards made use of by Vasari. It does not appear obvious to describe as particularly short-lived the career of a painter whom we positively know to have survived fourteen years after having been chosen from his experience and reputation to adorn an important work of art in Rome in 1367. At the lowest computation we must concede him to have lived well on to forty years. On the other hand, Milanesi's suggested Barna di Bertini, on the roll of the working associates of the Siena mercantile guild in 1340, lived for a period prolonged to at least sixty years, say 1320 to 1381; and I altogether fail in such case to see cause for Vasari's complaint on his premature death.

Long or short, Berna's life must have been a very busy one. To exclude all mention of his works in minor localities, Arezzo, Cortona, San Gimignano, Florence, and Rome, count numerous church frescoes which testify to his activity. Romagnoli alludes to several frescoes which he saw in a church of San Gimignano in 1790, which, on a second visit in 1801, were utterly deformed by restoration. Possessing, as his native Siena does, so few examples of this painter, it is curious to speculate on the fortunes of the stray picture just sold in a London auction-room for the paltry sum of £23 2s. Vasari, who owned one of his paintings, speaks highly of him as the first painter who depicted animals in a natural and lifelike manner. The Abate Lanzi praises his superiority over previous painters in the drawing of hands and feet. D'Agincourt notes his progressive-

ness in the power of delineating facial expression.

The date of Berna's visit to Rome was 1367, when he was commissioned by Pope Urban V. (ten years before his successor, Pope Gregory XI., was induced, by Saint Catharine of Siena, to return from Avignon to Rome) to paint a stupendous tabernacle in the Church of Saint John Lateran for the reception of the recently discovered heads of SS. Peter and Paul. This tabernacle was embellished in a most costly fashion by Giovanni di Bartolo of Siena, a goldsmith reckoned by Romagnoli to be one of the three best known pupils of Berna; the other two being Giovanni d'Asciano and Luca di Tomè. The ornamentation is described by Romagnoli at great length, partly from a book printed at Rome in 1723, entitled *Lo stato della Chiesa Lateranense*, relating details of the treasures lavished on the interior of the shrine by King Charles V. of France, Queen Joanna of Naples, and others. Many of the jewels, pearls, diamonds, and rubies, are said to have been stolen and replaced by conscience-stricken thieves in 1435. Pity it is that the French plundered and destroyed this reliquary more effectually during their first occupation of Rome. So far as I know, D'Agincourt's *Arts and Monuments* supplies the only illustrations, easily accessible, of Berna's share in this magnificent tabernacle. Romagnoli gives an extract, filling several pages, from the account of an inspection made by Urbano Mellini on December 22, 1649. His description of the mode in which the outer doors of gilded ironwork were secured by padlocks, and the heavy chains and bars fixed within the solid structure, gives an idea of the value of the contents. The four keys were entrusted to the safe keeping of as many different officials, the maggiordomo of the Pope, the conservatore of the Roman people, the canons of St. John, and the guardians of the same church. After denouncing the robbery in 1435, D'Agincourt, in his book (French ed., 1823), alludes thus tenderly to the spoliation by his compatriots:

"Au milieu des troubles de ces derniers tems une semblable spoliation ayant encore eu place, une dame espagnole la Duchesse de Villa Hermosa a obtenu du Pape Pie VII (aujourd'hui regnant) la permission de rétablir dans leur ancienne splendeur ces monumens de la vénération publique, travail qui a été exécuté avec succès par M. Valadier."

Copies of the originals, "d'après une ancienne peinture," are to be seen in D'Agincourt's volume of illustrations in the following order: Sculpture, plate No. 36, represents the whole design; plate No. 37 the silver busts of SS. Peter and Paul, by Giovanni di Bartolo; painting No. 129, the three pictures of Berna—viz., "The Annunciation," "The Coronation," and, in the centre, the "Madonna and Child."

To return to Berna. It appears that the Cardinal Marcantonio Zondadari (born in 1658, died in 1722), son of a sister of the Chigi Pope Alexander VII., once possessed two "brilliant pictures" painted by him. Where are they now? This great Cardinal, whose rule in Malta was signalised by expensive public works and improvements, was himself a tasteful dilettante, and has been called, from his capacity in literature and the fine arts, "uno degli ultimi grandi Senesi." He was selected Grand Master of the Cavalieri di San Giovanni di Gerusalemme in 1720, and wrote in 1717 the rules and duties of this order, otherwise known as Knights' Hospitaliers, contained in a small MS. version, now in the Siena Library. For the curious in such matters, the MS. is entitled "Breve Ragguaglio ed Istruzione del sacro Ordine Militare degli Ospitalieri, istituto in Gerosolima e dei suoi cavalieri Religiosi detti oggidì volgarmente di Malta." Another Cardinal of the same family, Antonio Felice Zon-

dadari, was archbishop of Siena from 1805 to 1823, and may have inherited the two above-named pictures by Berna. A most imposing monument, surmounted by a statue, was raised to the first Cardinal Zondadari in the Cathedral of Siena; and, in the opposite transept, a modest memorial tablet, erected by himself, records the second Cardinal Archbishop, who, after presiding over the diocese twenty-eight years, died at the venerable age of eighty-three.

Romagnoli says that the prior of San Domenico at Arezzo had a "Crucifixion" of Berna in the year 1826; and he speaks of another work being in the chapel of the Santo Nome di Gesù in the Contrada of the Bruco here. The oratory of San Bernardino, rich in frescoes by Sodoma and other painters of the golden age of Siena, is understood to be the place he refers to; but he has been led into error. Alongside, in the chapel of the seminary of San Francesco, however, is an exquisite fresco, copied lately for some London art society; but it is supposed to be by one of the Lorenzetti, and I have sought for the Berna in vain in that neighbourhood. The Custode knows nothing about it. The picture gallery, he writes, contains two of Berna's pictures—a "Virgin with SS. John Baptist, Lorenzo, and two other Saints," also a small "Epiphany." It is disappointing to state that no such pictures are now to be recognised among the classified, or numerous unclassified, early masters of the Siena collection.

I will conclude this necessarily incomplete study of an imperfectly known Siena painter by saying that an attentive perusal of Romagnoli's MS. (vol. iii.) has enabled me to trace an admirable "Madonna and Child" seated on a throne (with the accustomed *Campo d'Oro*), in a condition of marvellous preservation, and undoubtedly his handiwork. I enquired, and learned that this picture was transferred a hundred years ago from the Benedictine monastery outside the walls of Siena (the same monastery whence the "Assumption," by Matteo da Siena, was last year acquired for our National Gallery), and is now in the chapel of the Congregazione dei Sacri Chiodi attached to the church of San Donato in this city. I need not expatiate on its merits, as anyone can gain ready admission; but hitherto, judging from the curate's conversation, his daily visitors are unaware that a valuable picture by a great pioneer of the Siena school hangs disregarded on their humble convent wall.

WILLIAM MERCER.

NOTES ON ART AND ARCHAEOLOGY.

SIR NOEL PATON has all but completed a religious subject which has been commissioned by the Queen for the Prayer-room at Osborne. The present picture represents Christ finding his disciples asleep in the garden—a subject which was treated by the artist several years ago, but is here dealt with in altered fashion. On an upright canvas we see the standing figure of Christ, his countenance bearing witness, in its palor and its empurpled lips and wearied eyes, to the mental agony which he has endured, and its expression indicating his perception of the further trial that awaits him in the faithlessness of his followers. One hand sustains the folds of his blue mantle, the other leans against an olive

tree—whose trunk is circled by the tendrils of a wild vine—for support to his exhausted frame. Beneath, in the immediate foreground, are the sleeping figures of the apostles who "could not watch one hour." To the right we see the form of St. John, robed in bronze-green and rose colour, stretched at full length upon the ground, his delicate beardless face thrown backwards, and supported by his bended arm. To the left are James and Simon Peter, the former leaning against the root of a tree, the latter with his head drooping between his knees, and his hand sustaining the weapon which was identified with the later incidents of the night, and has become the symbol of the saint in Christian art. On either side of the picture appear glimpses of the dim and misty slopes of Gethsemane; and through the olive stems that rise towards the centre, we see the distant ramparts of Jerusalem defining themselves against the sky of night, which is pierced by the brilliancy of a single star, and is growing soft and tender with the first faintest light of the dawn. The picture shows the finished execution and the reverent feeling which is characteristic of the painter's works. It is to be arranged, in the fashion of a triptych, along with two of Sir Noel's other religious subjects which are already in the Queen's collection.

THE Print Room at the British Museum will be closed to the public from August 10 to October 3, while the collection is being moved into the new wing of the building.

THE Society of Medallists, the formation of which was recently announced in the ACADEMY, is holding its first exhibition in the East Gallery of the "International Inventions Exhibition," South Kensington. The exhibition consists of electrotypes of Greek and Roman Coins, cast medals of the period of the Renaissance and of the sixteenth and seventeenth centuries, cast and struck medals by living artists, and a series of plaster models of medals by the students of the Slade School (London) and others. To these are added various machines connected with the striking and reduplication of coins and medals.

WE recommend to the attention of all students of art history who can manage to read Swedish a work bearing the title (an awkwardly long one, like those of too many Swedish books) of *Beskrifvande Katalog öfver . . . Målningar af äldre Mästare i Sveriges privata Tafvelsamlingar*. At Olof Granberg. (Stockholm: Bukowski.) It contains short descriptions of paintings by old masters in the private collections of Sweden, most of them hitherto unknown or undescribed. The book is to be completed in four or five parts. The first part, which has just been published, comprises notices of 160 pictures by 62 different masters, chiefly belonging to the Dutch and German schools. All these works are described from personal inspection, a task of no little labour, as they are dispersed among seventy private galleries in different parts of Sweden. We are, of course, unable to judge of the soundness of the author's critical remarks, but his descriptions give evidence of careful study. In many instances he has given woodcut tracings of the artist's monogram or signature as it appears on the picture. The typography is extremely good.

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